

THE CLERGY REVIEW

FEBRUARY, 1953

ARTICLES

	PAGE
(1) The Plain Man's Guide to Existentialism By the Rev. D. J. B. Hawkins	65
(2) Edmund Bishop and the Roman Breviary (<i>to be concluded</i>) By Nigel Abercrombie	75
(3) Billot and the Mass: A Suggestion By the Rev. J. McDonald	87

NOTES ON RECENT WORK

Holy Scripture By Mgr John M. T. Barton	93
--	----

QUESTIONS AND ANSWERS

(1) The "Pertinacity" of Heretics	101
(2) Celebrating in Non-Catholic Churches	103
(3) Meaning of "Superiores" in Canon 2363	104
(4) Marriage Process—Evidence without Notary	106
(5) Prayer for the Queen after Mass By Canon E. J. Mahoney	108

ROMAN DOCUMENTS

The Spiritual Care of Emigrants (<i>concluded</i>)	110
Papal Address to Religious Superiors of Nuns	113

BOOK REVIEWS

The Leonine Prayers	128
---------------------	-----

BURNS OATES & WASHBOURNE LTD.

PUBLISHERS TO THE HOLY SEE

28 ASHLEY PLACE, LONDON, S.W.1

Price Three Shillings and Sixpence Nett

HOLY SATURDAY

Important Notice

F The RESTORED RITE OF THE VIGIL OF EASTER is now optional for all churches where the Bishop has granted permission.

F We have issued the full text in Latin and English in paper covers at 1s. per copy. Orders for quantities will be given special discounts if sent immediately.

F The format is the same as that of the Knox HOLY WEEK book, which is now on sale again at 6s. (*Cloth only*).

Orders should be sent to

BURNS OATES



28 Ashley Place, London, S.W.1



To
re
the
de
pa
m

sp

An

THE CLERGY REVIEW

Chairman of the Editorial Board:

THE MOST REV. RICHARD DOWNEY, D.D., Ph.D., LL.D.

ARCHBISHOP OF LIVERPOOL

Editor:

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., Ph.D.

THE Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience, readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

Material offered for publication should be typewritten, with double spacing and adequate margin, and sent to the Editor,

ST. PATRICK'S PRESBYTERY,
21A SOHO SQUARE, LONDON, W.1.

Other correspondence should be addressed to the Manager,

THE CLERGY REVIEW
BURNS OATES & WASHBOURNE, LTD.
28 ASHLEY PLACE, LONDON, S.W.1.

Annual subscription £1 10s. od.

Single copies 3s. 6d.

FOR PROMPT AND EFFICIENT SERVICE



FRANCIS TUCKER

AND COMPANY LIMITED

Makers of Church Candles and
Complete Church Furnishers

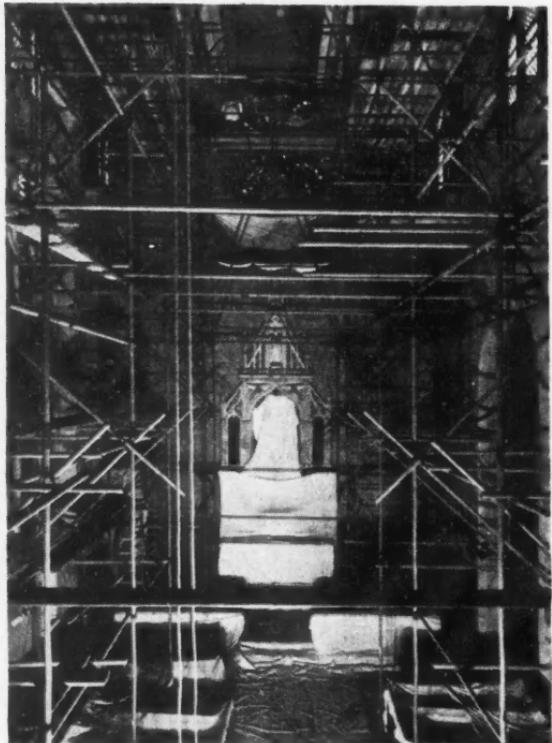


THE MANUFACTORY, CRICKLEWOOD LANE
LONDON, N.W.2

Phone: SPEedwell 9717 (4 lines). Gram: Enlighten, Crickle, London
WESTMINSTER S.W. GLASGOW LIVERPOOL

THE CLERGY REVIEW

B. O. W. S. and BARTLETT Ltd.
The Polish Catholic Church, Islington, N.1.



A photograph showing the interior of the church during the extensive restoration and War Damage repairs being carried out. Both the East and West walls had to be partly demolished and rebuilt, the roof reslated, and all the stonework repaired and cleaned.

If your church needs attention, please write to:
A. J. Bartlett, Esq.

BURNS OATES WALKER-SYMONDS
AND
BARTLETT
LIMITED
25 ASHLEY PLACE, LONDON, S.W.1
Tel. VICTORIA 3993

THE CLERGY REVIEW



Mural in Baptistry : Church of the English Martyrs, Liverpool

Modelled and Carved by

FENNING & CO. LTD.
Rainville Road - London, W.6



Guaranteed
**CHURCH SILVER
& METALWORK** *in an
extensive range of designs obtainable from
your usual Church Furnishers.
Ask for the DIADEM Catalogue.*

*For repairs and renovations, by
skilled DIADEM craftsmen,
consult your usual Church Furnishing House.



**PREFABRICATED
SECTIONAL BUILDINGS**

are ideal for

CHURCH HALLS
COMMUNITY CENTRES
SCHOOL BUILDINGS
SPORTS AND CLUB PAVILIONS.

Ample finance available by arrangement.

What scheme have you in mind?

HARWOOD BUILDINGS
161 Tenant Street - Birmingham, 15.

The CLERGY REVIEW

NEW SERIES VOL. XXXVIII No. 2 FEBRUARY 1953

THE PLAIN MAN'S GUIDE TO EXISTENTIALISM

I

SO many people, not excluding the present writer, have discoursed on the meaning of existentialism and have been greeted in effect by the residual query "Now tell us what this strange business is really about" that it seems worth while to shed all literary artifice and academic pedantry and try to satisfy the plain man's curiosity without sending him hunting either for a dictionary or for a half-brick with which to brain the author. The Thomist, however, must make the concession of entering into a very different way of thinking and not expecting that this can be adequately expressed simply as an affirmation or a denial of Thomistic theses. Hence we shall not begin with an abstract definition, which in the absence of concrete examples would be either misunderstood or meaningless, but with some account of the historical antecedents of the movement of thought which has now become notorious under the name of existentialism.

Soren Kierkegaard (1813-55) reacted strongly both against Hegel, whose philosophy dominated Danish academic circles in his time, and against the Danish Lutheran Church which claimed his spiritual allegiance. The latter seemed to him to have sunk into a comfortable routine of conventional pieties and conventional duties in which any real personal religion or sanctity would have appeared as an unpardonable indiscretion. In a similar way it was the impersonal character of Hegel's philosophy which revolted Kierkegaard. The history of the world, according to Hegel, is simply the unfolding of the Absolute Idea, and we are no more than transient ripples on the surface of the ocean of history. Both theology and philosophy seemed to have lost themselves in vague abstractions and to have forgotten the primary reality of the individual.

What Kierkegaard's message amounts to is this: "Here am I, a person, and here is God, my Creator, with whom I have to enter into a personal relation. What matters is not what I can satisfy my intellectual curiosity about or what I can abstractly prove on this question or on that but, since God is a fact before me and not made by me, the decision of blind faith by which I direct myself to him. The need of God is felt in the anguish of human existence, which is precisely the revelation of the intrinsic incompleteness of man, nor is this anguish stilled by faith, for the God of faith is still an absent God, but the acceptance of anguish in faith is the human lot now." Such were the thoughts developed by Kierkegaard in his extremely, and indeed excessively, voluminous writings, but, although they are in many respects exaggerated and overstrained, they are such as to command the respect of any Christian. Some Catholics are inclined to suggest that, if Kierkegaard had come into contact with the Catholic Church, which was practically unknown in the Denmark of his day, he would have found the solution of his troubles there. This is no doubt objectively true, as it is objectively true of any man's troubles, but there would also have been a good deal to overcome in Kierkegaard's emphatic individualism and his highly Lutheran conception of faith. Kierkegaard's ideas, while causing some sensation among his fellow-countrymen during his own lifetime, remained largely unknown in other parts of Europe until his works were translated into German many years after his death. Now translations have been made into all the principal languages, including our own.

A very different sort of precursor of existentialism may be found in the atheist Friedrich Nietzsche (1844-1900). Nietzsche's theme is that God is dead and that human beings must take his place. It is evident that not all human beings can do so; only the superman can replace the deity which men can no longer acknowledge. Christianity tried to console the little man by persuading him that God was on his side in the end, in the next world if not in this, and liberalism, socialism and communism are merely secularized forms of Christianity trying in vain to offer a place to the little man in a world from which God has been banished. The only adequate reply to the death of

God is the rise of the really independent individual, the superman who is sure of himself and can command the allegiance of lesser men. Thus spoke Zarathustra, pointing to a world beyond good and evil as men have hitherto reckoned them.

It will strike any Christian that there is a marked affinity between Nietzsche and the tempter who offered to men that they should be as gods, but, if there is something Satanic about Nietzsche, there is also something of the grandeur of the Miltonic Satan about the way in which he accepted the consequences of his principles and fought what he was not without misgivings might prove a losing battle and certainly was for himself to end in the tragic irony of lunacy. Moreover, however different his views are from those of Kierkegaard, he is at one with the Danish thinker in rejecting the abstractions of academic philosophy, in finding man in a tragic situation and in asserting an emphatic individualism both of thought and of action. All these points are characteristic of existentialism.

While Kierkegaard and Nietzsche are precursors of the content of contemporary existentialism, Edmund Husserl (1859-1938) contributed greatly to its manner. Husserl described his philosophical approach as phenomenology. He thought, not without justification, that philosophers had been far too hasty in drawing conclusions and erecting systems without taking adequate account of all the relevant facts. The remedy for this was a severe preliminary discipline in the description of what appears to consciousness, without taking sides in any philosophical controversy such as that between realism and idealism. This is what he called a phenomenological description, and only when it had been made with sufficient fullness and accuracy would the philosopher be equipped to tackle the great disputes. A critic may perhaps doubt whether it is really possible even to describe what appears to consciousness without at least implicitly leaning towards realism or idealism, but we are not here called upon to criticize Husserl for his own sake. His importance in our present subject is that he offered an example which has been followed by the existentialists in their very elaborate and almost dramatic presentations of the field of human consciousness.

II

In Germany in the early part of this century the time was ripe for a new departure in philosophy which would transcend the depressing choice between an impersonal idealism in which the self was dissolved into abstractions and an impersonal positivism in which man appeared merely as a transient product of the forces of nature. The systematic reflexion enjoined by Husserl's phenomenological method lent itself to a new consideration of, and emphasis on, the self which reflects, and the influence of the works of Nietzsche and the translations from Kierkegaard gave a similar impulse.

In order to make myself clear at this stage I shall use "have being" as the equivalent of the English verb *exist*, for "existence" has a markedly different meaning for the existentialists. Persons do not simply have being; they exist. *Existere* expresses the idea of reality springing out from a source, and a person is precisely not only real but a source of reality. While mere things simply have being or are real in accordance with the laws of change explored by the sciences, a person is primarily a will to being, an active power which reveals itself in its overt acts of internal understanding or external manipulation. The human person, therefore, has a dignity which does not belong to things, but this is a tragic dignity, because man is subject to time and is born only to die, while the world of things persists in its indifferent course. What is man to do with himself in this situation? This is essentially a religious problem, which may be resolved either by a positive theism or a definite atheism or may remain unresolved for the puzzled agnostic. The decision here is a primary one for the existentialist, and it has been made in all three ways by different representatives of the movement.

A now classical exposition of the problem as the existentialist sees it may be found in the book on *Being and Time* (*Sein und Zeit*) of Martin Heidegger (b. 1889), a disciple of Husserl who comes of Catholic stock. This book, which was published in 1927, was intended to be a phenomenological foundation upon which a new systematic philosophy would in due course be erected. No sequel has in fact appeared, and it is evident from

the scattered writings which Heidegger has since published that he has never arrived at any conclusions definite enough to justify their being worked out systematically. His reticence, therefore, is the honourable one of a thinker who prefers to keep silence rather than to risk misleading. In his indecision, however, he differs from another disciple of Husserl, Edith Stein, who, after acquiring an early reputation in pure philosophy, became a Catholic and a Carmelite nun, wrote on the relationship between Husserl and St Thomas Aquinas, and was eventually murdered by the Nazis during the recent war on account of her Jewish descent.

Karl Jaspers (b. 1883) is a much more confident and voluminous writer than Heidegger, although it requires a lengthy acclimatization to become used to his private language. Already in 1932 he produced a lengthy treatise on *Philosophie* in general, which has since the war been reprinted in a single volume of over nine hundred pages instead of the original three volumes. An opponent of the Nazis, he remained more or less silent under Hitler's regime, but has made up for lost time since the war. The first volume of a philosophical logic appeared in 1947 under the title of *On Truth (Von der Wahrheit)* and needed over eleven hundred pages. Some idea of his views may be obtained from the short book which has been translated into English as *The Perennial Scope of Philosophy*.

To understand Jaspers we need to remember how Kant left the problem of the self. The empirical self belongs to the phenomenal world of objects, the world of things as they appear, which is subject to the categories; it is an object of scientific investigation in psychology just as the material world is investigated by the physical sciences. The pure self, however, the transcendental self, is a pure subject which can never become an object to the theoretical reason. As soon as by reflection we try to pin it down and objectify it, it turns out to be the mere empirical self; the transcendental self is always a step onwards beyond the reach of objective reflection. It reveals itself, of course, to the practical reason in moral activity, but that is outside the range of scientific thought.

Jaspers is content to accept from Kant that scientific thinking is concerned with organizing the world of things as they

appear, including both material things and the empirical self. But how do we discover indubitable reality, which is first typified by the transcendental self? Jaspers does not confine this discovery to moral activity but invites us to acknowledge that, by apprehending the pure subject as something always just beyond the range of objective reflection, we know it in the only way that we can know it. And, although we can never understand it clearly and scientifically, we are dimly but vitally aware of the self as will, the self as power, the self as the source of our overt being and doing. Nor is this all, for yet more dimly but not less really we are aware, behind the partial and incomplete reality of our own pure self, of the absolutely Transcendent, the source and sum of all being, which men have called God. Jaspers avoids the word "God", because philosophers and theologians have treated God as a possible object of human thought, whereas he wants to insist that the Transcendent is the absolute mystery beyond the mystery of our own existence as subjects; but, although his doctrine is evidently exaggerated, he may not be quite as far from the application of the *via negativa* in traditional metaphysics as he appears to think.

III

Heidegger and Jaspers remain the most important of existentialist philosophers, but the public notoriety which has recently attached itself to existentialism is chiefly due to French thinkers, and especially to Jean Paul Sartre. Sartre, whose principal philosophical work is *L'Etre et le Néant*, but who is more famous as a novelist and a dramatist, makes the atheistic option. The world of essence can be examined scientifically, and laws of correlation and change can be established between types of things and types of events, but no such intelligibility belongs to the world of existence. It is simply nonsense to ask why any particular thing should exist at all. I, like everything else, am *de trop*. The beginning of wisdom is to acknowledge the absurdity of the world of existent things and to give up trying to find any sense in it. But in so doing I attain the full stature of my personal freedom. I am not only free, as the conscientious and

respectable man supposes, to follow or oppose an objective moral code, but it is the human privilege to assert, and by asserting to confer value upon, the principles upon which a man decides to act. Not a choice of these principles rather than those but good faith and consistency in choosing as we will and acting as we choose—that is where value genuinely resides. Tragically subject to the external accidents of life and finally to death, we can make our protest and assert our freedom without limit in the realm of thought and will.

On this basis it is not surprising that many existentialist writers have found interest in exploring the more curious by-ways of human psychology as possible fields of arbitrary and authentic choice, and that the novels and plays in which this interest has been expressed have titillated audiences whose predilections are not usually philosophical. Hence the impression that, whatever else should be done with the existentialists, they should certainly be kept carefully locked away from the children. It should be realized that this impression is valid only for the imaginative products of the kind of existentialism which is associated with Sartre. It would be altogether unjust to stigmatize other kinds of existentialism with responsibility for quasi-philosophical pornography.

After all, there is another celebrated contemporary French thinker who is usually reckoned with the existentialists, although he is not unnaturally reluctant to be associated with the Sartrian school, and that is Gabriel Marcel. Marcel's exercise of the existentialist option has led him back to Christianity and to Catholicism. A number of his books have been translated into English, and his central philosophy can be studied in the two volumes of Gifford lectures on *The Mystery of Being*. He insists that the sciences are concerned with problems, but philosophy, like theology, with mysteries. It is when we penetrate beyond the sphere of the exactly definable and the neatly soluble that philosophical reflection begins. Hence the philosopher does not so much offer proofs as talk about the subject and his reactions to the subject in such a way as to communicate to the hearer or reader the never adequately expressible experience which has been his own. We shall return to Marcel shortly when considering what the Catholic judgement on existentialism should be.

IV

On the strength of what we have said we can now safely lay down that existentialism is not a philosophical system, for it can lead to diametrically opposite conclusions, but a way of approaching philosophy. It is distinguished by an emphasis on the individual and unique, as characterizing existence, in contrast with the abstractions and generalizations of the realm of essence; on will and the dynamic as fundamental rather than intellect and the static; on the element of decision in thinking as opposed to the element of simple acknowledgement. It is an enemy to any limitation of the rightful sphere of thinking, whether imposed in the name of science or in the name of philosophy itself. Hence it takes religion seriously, whether it be theistic or atheistic or agnostic; it is never indifferent to religion for it is concerned with the attitude of the whole man to the whole of reality.

Existentialism is a reaction and, like most reactions, has been guilty of exaggeration. The individual person and his freedom must be understood in terms different from those which serve to interpret the material world, but that is not to say that they are unintelligible or wholly mysterious. Analogously, with God, human thought can never comprehend Him but is not incapable of understanding something about Him. Nevertheless, in contrast with the philosophies prevalent in the nineteenth century, the existentialist movement has tended to enlarge the sphere of philosophy and to rejuvenate the metaphysical kind of discussion which Kant and modern science were once thought to have banished for ever. Even if, as may be hoped, it eventually leads to something better, it has been useful in loosening minds up and making them awake to issues which the philosophers and scientists of the last century neglected. In particular, its discussions of the self have contributed to the revival of a juster conception of what is meant by substance.

From a specifically Catholic point of view it is not surprising that Sartre has been condemned, for Sartre is a militant atheist. A condemnation of Sartre is not a condemnation of existentialism in general; at the same time more than one recent papal

pronouncement, including the encyclical *Humani Generis*, has deprecated attitudes of mind which must be regarded as more generally characteristic of the existentialist movement. The warning has been against a neglect of the philosophy of objective truth and evidence in favour of a philosophy of subjective choice and decision. The point is best illustrated by the line taken towards the metaphysical proofs of the existence of God. This is what Gabriel Marcel has to say:

We stumble on this paradox: the proofs are ineffectual precisely when they would be most necessary, when, that is, it is a question of convincing an unbeliever; conversely, when belief is already present and when, accordingly, there is the minimum of agreement, then they seem to serve no useful purpose. If a man has experienced the presence of God, not only has he no need of proofs, he may even go so far as to consider the idea of a demonstration as a slur on what is for him a sacred evidence. Now, from the point of view of a philosophy of existence, it is this sort of testimony which is the central and irreducible datum.¹

Compare that with the distinguished Protestant theologian Karl Barth, whose views were much influenced by Kierkegaard and are evidently akin to those of the theistic existentialists:

Note well: in the whole Bible of the Old and New Testaments not the slightest attempt is ever made to *prove* God. This attempt has always been made only outside the biblical view of God, and only where it has been forgotten with whom we have to do, when we speak of God. . . . The Bible speaks of God simply as of one who needs no proof. It speaks of a God who *proves himself* on every hand: Here am I, and since I am and live and act it is superfluous that I should be proved.²

We should agree with Barth that in the actual order in which men exist, the supernatural order, we are not confined to a purely philosophical knowledge of God. God reveals himself, and the Bible, as one of the organs of his revelation, speaks of him as the God who reveals himself. It does not follow that

¹ G. Marcel: *The Mystery of Being*, Vol. II, *Faith and Reality*, p. 176.

² K. Barth: *Dogmatics in Outline*, pp. 37-8.

the philosophical account of God is a delusion. So, with Marcel, we might agree that men need some preparation of mind in order to appreciate the proof of the existence of God, and that unbelievers are frequently unwilling either to accept this preparation or to listen to the proof. But that is not the fault of the proof. The proof performs the indispensable function of making articulate the objective evidence to one whose mind is prepared for it and is willing to consider it.

The Catholic, therefore, is asked not to regard the existentialist approach as a substitute for an objective metaphysic such as is provided by St Thomas and the mediaeval tradition. The warning is against making exaggerated claims for a new method of approach. The new approach, however, may be useful within its proper limits. We may well think that writers such as Marcel offer a kind of approach which contemporary man often seems to need, for many of our contemporaries seem to be unhappy until they have explored every question psychologically as well as logically. What we could wish is that writers such as Marcel should add on the last page of their books: Now you may be prepared to go on to something more objective and logically more cogent. If they did this, no Thomist would cavil at them any longer.

For the truth is that the specifically existentialist contribution is psychological rather than logical or metaphysical. Existentialist writing portrays the embarrassments of the modern mind in face of metaphysical issues. That is why it is historically important and why, when we consider it as a contribution to the psychology either of belief or of unbelief, we are at last able to judge it dispassionately. But precisely for that reason we need to understand it. In the twentieth century we have to offer truth in the way that the man of the twentieth century can receive it, and a study of the existentialists reveals not only contemporary philosophical and psychological difficulties but also latent obstacles in the minds of people who may be quite innocent of philosophical and psychological speculation but, being of their time, share unconsciously in its climate of thought and opinion.

D. J. B. HAWKINS

EDMUND BISHOP AND THE
ROMAN BREVIARY

"Mais sait-on que, sur l'ordre de Léon XIII, il (Bishop) fut appelé à travailler à la récente réforme du bréviaire?"

(Dom A. Lambert, in *Dictionnaire d'Histoire et de Géographie ecclésiastiques*, t. IX [1937], col. 2.)

". . . we have had a root and branch reform of the Breviary Psalter. If anything, its affinities would seem to be Gallican of the late seventeenth and of the eighteenth centuries. It is a great advance."

(E. Bishop, *Liturgica Historica* [1918], p. 17, n. 2.)

AS early as June 1869, in the second year of his Catholic life, Edmund Bishop's interest in the Divine Office was already practical (as well as "scientific"): it is recorded in *Quelques jours d'un jeune Anglais en Normandie* that he then daily recited Sext, None, Vespers and Compline with his beloved host, the Abbé Malais, curé de Martin-Eglise. From Malais's delicious correspondence (E.B. kept all his letters: they are now at Downside¹), it is clear that they followed the local, and moribund, use of Rouen. E.B. later (1871) promised Malais that he would keep up the practice of private recitation of some part of the Office, according to the same rite. This was no mere sentimental fad, as will become clear, but part of a deliberate spiritual formation.

In the winter of 1879–80, E.B., with W. H. J. Weale, Everard Green and others, founded the Guild of SS. Gregory and Luke—part of what is described in the correspondence at Downside as his "efforts to revive liturgico-ecclesiological studies", and *projets d'Académie privée*. Though E.B. contributed to the Guild mainly papers of an academic kind, his influence was constantly exerted towards a more practical end. From the first, artists and architects were welcomed into membership, and questions of contemporary design were often discussed: apart from formal deliberations, the Guild was always actively

¹ The Rt Rev. the Abbot of Downside kindly allows me to use E.B.'s MS. material in his possession.

interested in all the material conditions of liturgical worship. This interest became more militant from the moment (September–October 1883) when St George Mivart joined their company.

Mivart was not content with setting the faithful by the ears (and incurring the displeasure of Bishops Hedley and Vaughan) with his Gothic articles on "The Conversion of England": he was enthusiastically concerned, about Christmas 1883, with plans for the public recitation of some at least of the canonical Hours at St Charles' Church, Ogle Street; and discussed these and similar projects with Everard Green, E.B., and others. On 5 January 1884, E.B. set out in the form of a letter to Mivart the leading ideas he had formulated on the subject of the Roman Breviary.

The intrinsic interest of these ideas would alone justify the publication of some parts of this letter (the draft of which is in E.B.'s quarto "Working Note Book, VII" at Downside, on pp. 64–7), even apart from the special significance it derives from comparison with the documents of 1903, printed below. As will be seen, it includes a highly characteristic analysis of the rôle of the layman in such matters—a point upon which E.B.'s ideas evolved, but did not change much.

. . . the question is this—is it wise or spiritually profitable to reduce the Breviary, which was intended, and in its beauty and variety was calculated to be a main spiritual sustenance of the clergy, to the iteration of a small portion only, in almost changeless monotony? Is it not the fact that hereby the recitation of the Breviary, which should be emphatically the priest's prayer book, has come to be regarded in general by those who have to say office as a mere *pensum*; that it has practically lost to their mind the character of prayer at all, and is looked on as an incidental obligation of their state?

In candour I think this can hardly be denied. And if the case be so, is there not danger, inevitable danger, that the whole tone of spiritual life will be lowered? . . . The individual priest is safe in so much as he is only performing an act of due obedience which doubtless will not fail of its reward. But though the circumstances are hard and beyond his power to remedy, the danger hardly the less subsists. . . .

As an indication that the difficulty is not insuperable, E.B. then points to the "reformed" French Breviaries, wherein, ". . . with some comparatively slight changes of form, the Breviary was really restored in practice to its pristine beauty and use, whilst at the same time by a shortening of the daily office great relief was afforded to the clergy." This was done by diocesan Bishops, and is *a fortiori* within the power of Rome:

What was attempted under Benedict XIV and left undone should be again taken in hand and brought to a happy conclusion . . . where there is a will there is a way. . . .

. . . here are matters of direct and high importance as bearing on the tone and character of the clergy, and *this* is a concern of practical and supreme interest to the laity. Were they taken in hand by the clergy themselves, there would be no excuse for (let us say busy and inquisitive) laymen to trouble their heads therewith. But is not the case this? The clergy of themselves and of their own mere motion will not, or dare not, move.

If improvement is to come the few laymen (and they will always be few) who are naturally drawn to take interest in such matters and feel their importance, must acquaint themselves with the facts . . . in order to be in a position, at fitting opportunities, to call attention to them with knowledge of the cause, and press them home on those who should take them into consideration *proprio motu*. Thus and thus only by lay action can the clergy be induced to realize the actual state of affairs; and the knowledge that laymen were perfectly well acquainted with it too might, probably would, stimulate them to action. If not, there is no hope. But I think this way is hopeful.

For an Appendix to this document, E.B. prepared detailed notes of a number of the "Gallican" Breviaries. His collection of these books is one of the outstanding features of his library, and bears witness to the strength of his interest. Nothing suggests that he ever acquired any special predilection for the Benedictine Breviary as compared with the Roman, though he noted that it was not yet introduced in the monastic choir at Hereford in 1871, and that it came into use at St Scholastica's Abbey, Teignmouth, in 1877. His own personal share in the *opus Dei* at Downside (1886-89) familiarized him with it; but it is to be observed that the Office in those days was hardly ever sung

there—he had the least possible direct experience of work in the Choir, as an anecdote of the Easter Vigil ceremonies at Downside in 1888 demonstrates. After leaving the monastery, it is not certain that he ever returned to any regular use of the Breviary.

In work published over the signature of Dom Swithbert Bäumer, of Beuron, he joined issue (between 1891 and 1895) with Batiffol in maintaining the historical primacy of the Roman Office in the West; furthering, besides, his own elucidation of the non-Roman elements in its later history. Throughout the nineties, he was in close touch with developments in France, building up at Great Ormonde Street by many close personal contacts across the Channel the materials of a unique body of specialized ecclesiastical and political information: the principles early imbibed from the conservative anti-ultramontane circle of Malais and his friends continuing to serve him as an Ariadne-thread.

At the end of the reign of Leo XIII, it became known that a revision of the Breviary was being undertaken in Rome, and that liturgical scholars such as Dr (now Cardinal) Giovanni Mercati had been appointed to a Commission for this purpose. Everard Green was not the only friend of E.B. to inquire whether his assistance would be forthcoming (Father Antrobus, of the London Oratory, was another); but E.B.'s answer to Green (15 January 1903) is typical. After explaining, petulantly, that laymen are not allowed a voice in these matters, and that even ecclesiastics must go warily, he went on:

But then I am disposed to view the whole matter from a "scientific", or antiquarian point of view; though not without entertaining a private, if not secret, sense that the return to antiquity—*Roman* antiquity—would prove the solution to many of the difficulties attaching to that burdensome question, the obligatory recitation of the Breviary.

Time has been when, as belonging to the period of Catholic Romanticism, (though at the beginnings of its decline) I naturally was full of the enthusiasms for "reforms"—in regard to the Breviary as well as other things. . . . I think and believe the authoritative circles in Rome do really desire to improve the present state of things, they really wish, and feel the practical

importance, if not urgency, of a serious and sensible "reform" of the Breviary. But then they are by their very position exposed to be the victims of (a) the faddists in such matters, (b) of persons who desire to create for themselves cheaply a reputation for being "advisers of Rome". See the escapades of Portal, I may almost say of Duchesne, in the recent past. What wonder if "Rome" maintains an attitude of reserve, or even suspicion. . . .

. . . I have a keen sense of the importance (a) of throwing on Authority the whole responsibility for its own acts, (b) of accepting entirely and without reserve its decisions on its concerns however little they may be consonant with my own personal ideas and sympathies.

A week before writing this letter, E.B. had replied to a suggestion from Mercati by offering him any help, of an academic kind, that he could give—especially by way of defining the ancient Roman practice. This, however, was still governed by the clause (in a letter of 10 February): "Comme laïque je ne veux me mêler où je ne suis appelé (c'est à dire en choses pratiques)"—E.B.'s written French was commonly more energetic than elegant. The "call" came a month later, and with it the imposition of the *secretum pontificium*, which prevented any chance of rectifying the injustice done to "Rome" and its attitude towards the laity. Not that E.B. would have wished to talk:

The circumstances of my past life from early manhood impressed me very strongly with the sense in general how important is prudence, reticence, silence in conducting preliminary enquiries that have in view practical measures affecting a body of men. Accident (or Providence) has taken me in later life into paths which revealed to me how doubly important this is in ecclesiastical affairs; especially in the case of a layman. Indeed I have seen how projects really beneficial have been wrecked and their execution hindered simply by nothing more than the lack, on the part of individuals, of the power to hold one's tongue,—not from malice prepense, but only through the indulgence of the little vanity of being desired [sic] to be thought "in the know" (as we slangily say).

The letter (of 22 February 1903) just quoted contains also this passage which may be taken as prefatory to the subsequent documents, and links them to what has already been said:

I will not now waste your time by explaining how it came about that (from very early days in my Catholic life, now some six and thirty years ago) a revision of the Breviary which would make its recitation, instead of *pensum*, a primary and almost the most precious source of devotional life to the clergy, became an idea very dear to me. I drew it from observation of real life in the person of a venerable secular priest long since dead. But I trust that I have no "fads" on this subject,—no desire (for instance) to see "antiquity" restored for antiquity's sake,—no tendency either or temptation to falsify or misinterpret the testimony of antiquity in order to promote *a priori* theories or private fancies. In all these things the general experience of past years has acted as a personal discipline. I willingly therefore and gladly will endeavour to promote the objects of the Commission in any way within my power or capacities.

Document "A", the first and most substantial part of the *progetto*, dealing with the distribution of the Psalter, was dated 14 June 1903; the remaining instalments were sent to Rome on 23 and 27 November of the same year. By favour of H.E. Cardinal Mercati, and with the kind assistance of Dom Anselm Stritmatter, O.S.B., microfilms of these and related documents have been made for my convenience: I have also inspected the originals in Rome, and permission has been given me to make their contents public. Document "A" is here printed practically in full, with only the omission of two relatively voluminous passages of a repetitive character, as explained in each case. Documents "B" and "C" are given only in summary and by extracts, the originals being excessively detailed.

A

"The question of the Psalter reduces itself to an enquiry as to the restoration of its weekly recitation according to the intention of the original scheme in the Roman Breviary; and my present object is to see if, or how, this could be effected in face of the greatly increased calls on the pastoral clergy in the modern world, but on lines that are also in accord with (a) that spirit of conservatism and respect for tradition which has always been a characteristic note of the Roman Church; and (b) that other

native characteristic of the Roman Church as historically shewn by its Liturgy and the nature of its piety, viz. simplicity, and averseness from what is merely ingenious, fanciful, recherché, clever.

To proceed with order and to avoid misunderstandings, let us first state what is the present difficulty. Through the existing distribution of the Psalter the ferial Office is found so long that it has become a burden too heavy to be borne; whilst the expedient that has been resorted to in order to meet the hardship of the case (viz. the recitation of the festal Office on nearly every day of the year) defeats the very main object of the institution and obligation of the Office, viz. the recitation by the clergy of the Psalter every week.

Obviously this state of affairs can be remedied only by a redistribution of the Psalter. The problem then is:—can such a redistribution be made as to meet these three conditions: (a) weekly recitation, (b) (considerable) shortening of the (ferial) office and (c) continuity with the past and (among other things) continuity in simplicity of arrangement? Is it possible to effect such a redistribution as not to make a violent breach with the past but rather proceed on the lines which that past points out?

Let us now close with the question.

When we examine the distribution of the Psalter in the Roman Breviary, its economy appears simple:

(a) One great dominant fact stands out. *Speaking in general terms*, the Psalter is divided into *two parts*, whereof *one*, comprising Psalms 1–108 is assigned to Matins, *the other*, comprising the rest, to Vespers. At both Matins and Vespers (all) the Psalms are *different* every day of the week. This is the rough fundamental idea of the scheme.

(b) Terce, Sext, None and Compline shew the exactly opposite arrangement,—every day from Sunday to Saturday, ‘week in and week out’ as we say, the Psalms are *the same*.

(c) Lauds and Prime shew a *mixed* arrangement,—the psalms are partly the same, partly variable, every day.

Coming to details it is found that the Sunday Matins (indeed the remark holds good for the rest of the Sunday Office as a whole) are much longer than weekday matins. Moreover, even

on the weekdays, when the *number* of psalms is the same, the matins of one day may take a good deal longer to say¹ than those of another because the individual psalms are longer: thus Saturday shews 277 verses in its Matins psalms, Tuesday 185. And here we reflect that Friday and Saturday (the days on which now by anticipation the Saturday and Sunday matins are said) are (in these regions at least and I imagine it is much the same elsewhere) precisely heavier working days for the pastoral clergy.

If the recitation of the ferial Office, and the Sunday Office, is to be lightened *and* the whole Psalter is to be said every week, it is clear that this can be done only by transferring from the Offices specified under (a) above, some of the Psalms to the Offices specified under (b) and (c); and, consequently, making these latter variable during the week to a much greater extent than at present.

But of the two Offices specified under (a), it would seem that there is *no valid reason* for making any changes in Vespers. Any *reduction* therefore concerns *Matins alone*.

In choosing the psalms for transfer from Matins to the day hours, it seems a dictate of common sense to select² those psalms which, being longer than the rest, disturb the balance at the Matins of weekdays, making some ferial matins longer than others as explained above; and, in transferring them, to treat them in accordance with the precedent already set in the case of the longest psalm of all, ps. 118,—viz. divide them into sections. This method of constituting '*divisions*' is not only found in the daily Terce, Sext, and None of the Roman Breviary, but has already received yet further sanction in the Benedictine (see *at Matins*, Monday ps. 36, Wednesday ps. 67 and 68, Thursday ps. 77, Friday ps. 88, Saturday ps. 103, 104, 105, 106; *at Lauds*, Saturday the canticle *Audite*; *at Prime*, Tuesday and Wednesday ps. 9, Friday and Saturday ps. 17).

These longer psalms being removed, what principle am I to

¹ It will be seen that E.B., throughout the *progetto*, addresses his mind exclusively to the *said* Office: his concern was with "the pastoral clergy in the modern world". His disregard of all musical factors is especially curious in connexion with the antiphons.

² Not obviously; and it is interesting to notice that here, just where the rigour of E.B.'s argument fails, is one of the few points of substance in which his constructive proposals were not adopted.

adopt for the economy of the matins distribution of the psalms that remain?

I observe that at this present day *in practice* (by the assignment of feasts to almost every day of the year) the recitation of the psalms at matins consists of three nocturns, each of three psalms. It is to this point that things have *naturally* come by *force of circumstances*. What better can I do then than adopt this, which is the arrangement found in the Roman Breviary for the Offices of the Commons of Saints, of the dead, and of the last three days of Holy Week? Without any seeking, any 'ingenuity' of my own, this seems simply a dictate of good, *common*, sense.

I come now to the drawing out of a Table to see how this plan would work out in the application. I must, however, first make it clear, and insist with all the emphasis that I can, that in so doing I am *not* proposing any *scheme*. My present object is a much simpler one, and one of a merely preliminary character. It not infrequently happens that one may have an *idea*, or *theory*, which appears excellent and commendable *as such*, but which falls woefully short and utterly breaks down so soon as one comes to put it to the test of practical working. At present I want to see whether it will be so in this case or not. I want to know whether the material to be dealt with (the 150 psalms) will lend itself at all to being treated in the manner roughly indicated above. *That is all*, for the present, that I am concerned with, *and nothing more*.

I have then to see whether I can secure matins of three psalms in each of three nocturns, of a fairly even length, by transferring some of the psalms now said at matins to the day hours (making these variable, but not longer than at present), and by making Lauds (if necessary) more consistently variable than at present; and, while presenting a ferial scheme demanding less time for recitation than the present one, securing the recitation of the Psalter in its entirety every week."

(Here follow three paragraphs of recapitulation, showing which Psalms remain for assignment to *Matins* and *Lauds*, on the hypotheses adopted: viz. Psalms 1-3, 5-8, 10-16, 18-20, 22-29, 31-33, 35, 37-49, 51-66, 69-76, 78-87, 89, 91-93, 95-100, 102, 107, 142, 148-50.)

"I propose to make no arbitrary arrangement of these psalms; but adopting the hint already given in the matins and vespers scheme of the Roman Breviary, enter them in the ensuing table just in the order in which they stand in the Bible.¹ As regards Lauds I remember the daily Canticle as standing in the place of a psalm; and cannot bring myself to meddle with the familiar appropriation of ps. 148-150 any more than (the invariable) Compline.²

I now proceed to throw the available material, just as it comes, into the form of a *Table*; as follows:—

<i>Day</i>	<i>Matins</i>						<i>Lauds</i>		
Sun.	1	2	3	6	7	8	10	11	12
Mon.	13	14	15	16	18	19	20	22	23
Tues.	27	28	29	31	32	33	35	37	38
Wed.	42	43	44	45	46	47	48	49	51
Thurs.	55	56	57	58	59	60	61	62	63
Friday	69	70	71	72	73	74	75	76	78
Sat.	82	83	84	85	86	87	89	91	92
							5	116 ³	Canticle 148-50
							24	25	26
							39	40	41
							52	53	54
							64	65	66
							79	80	81
							93	95	96

According to this Table the psalms of the three nocturns of Matins and the three (on Sunday, two) first psalms of Lauds would work out, as regards the number of verses, as follows:—

	<i>Matins</i>	<i>Lauds</i>	
Sunday . . .	90	17	= 107 verses
Monday . . .	90	48	= 138 ,,
Tuesday . . .	134	41	= 175 ,,
Wednesday . . .	133	36	= 169 ,,
Thursday . . .	105	40	= 145 ,,
Friday . . .	154	43	= 187 [sic] ,,
Saturday . . .	112	48	= 160 ,,

¹ (Note by E.B.: "It will be observed that the Sunday lauds make an exception by the assignment to them of ps. 116 (only two verses). I was led to this infringement of the rule by the considerations (a) of the length of the canticle *Benedicite*, (b) of the desirability of making the 'Sunday' office as short as may be. But I may add that when I read ps. 5, 116, *Benedicite*, and ps. 148-50 in sequence, these, to my mind, form an almost ideal office of Lauds for Sunday in its fitness to attune the mind of the priest to the celebration of the Dies Dominica, the Lord's Day.")

² On these two points (among others) E.B. showed himself more conservative than "Rome".

³ E.B. later proposed a change here, as appears in §45 of Document C

It will be observed (remembering how the recitation of matins and lauds is now generally anticipated) that the heavier working days of the pastoral priest show the less number of verses.

Moreover: that ps. 97, 98, 99, 100, 102, 107 are not utilized in this Table, and are therefore also available for the day hours.

To these I now proceed; and for their arrangement keep first of all in view the precedents already set in the Roman and Benedictine Breviaries in regard to ps. 118 (176 verses). In the former this psalm is used up in one day by the assignment of two divisions of 16 verses each to Prime, and of three divisions of 16 verses each to each of the hours Terce, Sext, and None ($= 16 \times 3 \times 3 + 16 \times 2 = 176$ v.). In the latter ps. 118 is spread over two days by assigning to Sunday Prime four divisions of 8 verses each, and to Terce, Sext, and None of Sunday and Monday, three divisions of 8 verses each at each hour ($= 8 \times 4 + (8 \times 3 \times 3) \times 2 = 176$ v.). I gather from these authorized precedents the hint that in dividing the long psalms transferred from matins into 2, 3 or more divisions for use at the day hours, the division may be allowed to vary from about 8 to about 16 verses according to the circumstances of the case. Moreover, keeping always to the guiding idea of lightening the Sunday Office as much as possible, I adopt here the Benedictine arrangement of spreading ps. 118 over two days, and making the divisions of 8 verses only. And it is to be observed that at present my only object is to see whether *in the gross* the amount of matter to be disposed will correspond to the amount of space available for its reception; and nothing more. In the case of an actual carrying out of such a scheme, the subject matter, the sense, will recommend a section at one point rather than another and thus make the actual 'divisions' more unequal than appears below; the text of very few psalms admitting of such equality in divisions as has been carried out in the Breviaries in the case of ps. 118."

(Here follows a large and elaborate *Table*, successfully distributing the following Psalms, divided as described above, among the day Hours in question: 9, 17, 21, 34, 36, 67, 68, 77, 88, 99-108, 117, 118, 142.)

"From these two Tables it appears that by a *merely mechanical*, and as it were natural, arrangement, and one at the same time suggested by following the indications supplied by the present Roman Breviary, the Psalter falls without forcing or coaxing into a scheme whereby the two conditions, of entire recitation in the course of a week, and of an Office no longer than that of double feasts, are entirely fulfilled. If these ends can be secured, as I have said, in the merest mechanical way, they may be also secured under various modifications of the foregoing scheme whereby (if thought proper) certain psalms of appropriate text might be assigned to certain days of the week, e.g. Sunday in commemoration of the Resurrection, Thursday the Blessed Sacrament, Saturday the B.V., and so on. Though I would at the same time observe that these ingenuities, and sought-for congruences (with their accompanying air of artificiality) seem to me to run counter to that *simplicity* characteristic of the 'Genius' of the native Roman Rite as revealed in its history; and also to be not in accordance with the idea of the scheme of arrangement of the Psalter contained in the Roman Breviary itself."

NIGEL ABERCROMBIE

(*To be concluded*)

BILLOT AND THE MASS: A SUGGESTION

IT is well known that Billot had a special theory of the sacrifice of the Mass as well as a personal theory concerning the causality of the sacraments. It is therefore curious that he should not have related them to each other. When he explains the consecration and transubstantiation he uses his theory of intentional dispositive causality, but when he comes to speak of the essence of sacrifice there is no further mention of it. I want in this article to bring together the two theories, and to suggest that the combination may show how the consecration in the Mass is the immolation of Christ.

Billot sees the consecration as the immolation of Christ because the words with their practical significance separate sacramentally His Body and Blood. He writes that ". . . the words which are required for the making of the sacrifice are not declaratory words but operative and practical. For by their power the Body and Blood of Christ are made present under the species sacramentally separated." (*De Sacram*, 1932, p. 622). Elsewhere he adds that this ". . . type of sacrifice occurs only in the great mystery of the Eucharist, where the formal element of immolation consists in a certain separation of the Body from the Blood. This separation, however, is only in the external appearance which represents the bloody passion, in which the Lamb of God Himself is offered to God under the sacred symbols of bread and wine." (*Ibid.*, pp. 596-7.)

So the sacrifice is made in the consecration, which is an action separating the Body from the Blood of Christ. He explains his idea of separation being "only in the external appearance" when he writes that ". . . although in the consecration of the Eucharist the Blood of Christ is not poured out by a real shedding, yet it is poured out by a mystical shedding in sacramental appearance, which shedding is equivalent to a real one for the purposes of sacramental signification . . . For the Blood is truly and really put in the external appearance of being shed, inasmuch as only the Blood is present under the liquid appear-

ance of wine sacramentally, and so in a kind of visible way." (Ibid., p. 621.)

It is clear, then, that for Billot there is no real immolation of Christ in the Eucharist. Yet he argues that there is still a real sacrifice. For to have a real and true sacrifice you need only an action of either real or mystical immolation that "signifies sacrificially". So he writes: "Indeed it is immediately obvious that mystical mactation is not a true and real mactation. For if you exclude the destruction of the living thing in itself then the element of true killing does not remain. But because, as we have shown, mystical mactation can, in appropriate circumstances, be, just as well as a real mactation, a true and real subject of that symbolic signifying which is the proper form of sacrifice, then a real sacrifice can consist in a mystical immolation." (Ibid., p. 640.) Finally, he explains in what he considers the formal aspect of a true sacrifice to consist when he writes that "The action of sacrifice must come from the priest as from a principal cause in so far as it is formally sacrificial, that is to say, in so far as it testifies to interior reverence and gives due honour to God". (Ibid., p. 631.)

We can sum up his theory as follows. By consecration and transubstantiation there is done an action which produces a presence of Christ under the species. This presence is such that in external appearance only the Body is present under the species of bread and only the Blood is present under the species of wine. So there has been effected a separation, which is not real but only sacramental, only in the external appearances. This is, however, sufficient for a real sacrifice, for the proper form of sacrifice is to be found in such an action testifying to an interior honour and reverence of God.

We will now consider his theory of sacramental causality and how he applies it to the consecration of the Eucharist.

His general theory of sacramental causality is that God uses the sacraments as instruments to cause effects such as grace, a character, or transubstantiation. Now an instrument contributes to the desired effect by doing its own act. The proper act of a sign (or a sacrament) is to signify. The sacraments, then signify as practical and operative signs, bringing the will of God to the subject, to the recipient. Thus the proper effect of the

sacrament is not the physical effect of the whole action, e.g. grace, transubstantiation. The proper effect of the sacrament, says Billot, is some disposition or title demanding grace (or whatever is the physical effect of the sacrament). This physical effect itself is produced immediately by the will of God. Yet the dispositive act of the sacrament is truly causative of the full effect, and the sacrament truly contains the grace or physical reality that it signifies. For the title, which it causes directly, is not just a petition for grace, nor is it a mere occasion of grace, but it is a true dispositive cause of grace, which Billot reduces to material causality. (*Ibid.*, *Thes.* 7.)

When this teaching is applied to the consecration of the Eucharist, Billot explains it as follows. (*Thes.* 50.) The words of consecration have an instrumental power to cause transubstantiation. They do not, however, physically affect the bread and wine, but only dispose them to receive the physical power of the will of God. The disposition that they cause is of the intentional order, a necessity or exigency that the bread and wine be changed by the power of God. So he explains a text of St Thomas in these words: "The meaning is this: In transubstantiation, but not in creation, there is a positive *terminus a quo*, namely the substance of bread. To this there is given by the words of consecration the exigency that by the operation of God's power it shall change into the Body of Christ. In this way the aforesaid words bring about transubstantiation instrumentally so far as the movement from the *terminus a quo* is concerned, inasmuch as they do something to that *terminus*, which must now cease and be changed into something else." (*Ibid.*, p. 545.)

In another passage he clarifies the notion of this instrumentality, saying: "I reply that it is proper to the sacrament that the effect previous to grace consists of a certain miraculous change of matter . . . and so we must apply here what we said elsewhere about the way in which a creature can work instrumentally to bring about a miracle, namely by making present to nature the command of God . . . The words of consecration put into the matter itself an infallible appointment and order that it shall be at once changed by the power of God, the bread being changed by transubstantiation into the Body and the wine into the Blood. And this is causality by the way of com-

mand . . ." (*Ibid.*, p. 138.) Then he explains that this intentional effect is a transient one and disappears along with the substance of the bread and wine, for it is an appointment or order ". . . that at once ceases to exist, along with the substance of bread to which it is given." (*Ibid.*, p. 546.)

From all this it is clear that in the process of transubstantiation Billot assigns to the instrumental words a proper act and a proper effect. The proper effect is an intentional disposition by which one substance is ordered or ordained to become the Body of Christ, and another is ordered to become His Blood. What I want to suggest is that Billot's theory of the Mass could be modified to take account of that proper act and proper effect of the instrument. Thus, when we try to see how the consecration is Christ's immolation, our attention will not be directed primarily to the consecrated species; for under them Christ is present whole and entire, though with the external appearance of separation and immolation. Our attention will be directed rather to the stage before that, to the transient power and effect of the instrumental and dispositive action. In that we shall find, I suggest, real separation and Christ's immolation.

We could look at it in this way. In God's action of giving us Christ to be the food of our souls, we can distinguish the act of the principal and the act of the instrument. The act of God, the principal, produces the real presence of the whole Christ by the physical process of transubstantiation. Because this is God's act it cannot be formally sacrificial. The act of the instrument that he uses, however, can be properly a sacrificial one, for it is done by a creature. By this act there is given to the bread the "necessity that by the operation of divine power it shall pass into the Body of Christ"; likewise there is given to the wine the "necessity that by the operation of the divine power it shall pass into the Blood of Christ".

This means to say that in the action of consecration we can distinguish a point when the Body of Christ is effectively signified to be separated from the Blood of Christ. This point is at the end of the instrumental action of the two consecrating formulae. The words "This is my Body" are concerned with the Body of Christ and with nothing else. The words "This is my Blood" are concerned with the Blood of Christ and with nothing else. So it

seems obvious that the two actions and formulae signify the separation of Christ's Body and Blood. Moreover the signifying is effective and the separation is effected. For the *whole* power and act proper to the instrumental words is to assign the Body to be here and the Blood to be there. There is no question of either action going any further than the effective and separate signification of the Body or the Blood. Thus, if we consider nothing else but the double act of the instrument, we see that the Body and the Blood of Christ are separated, or Christ is immolated in the consecration of this sacrament.

We can look at the same process from another angle, considering the proper effect of the instrumental words. One formula imposes on the bread the "necessity" that it shall become the Body of Christ. The other formula imposes on the wine the "necessity" that it shall become the Blood of Christ. These two intentional effects, the two exigencies or necessities, are, in their own way, the Body and Blood of Christ (cf. below). If, then, there is imposed on the bread the necessity that it shall become the Body of Christ, that necessity is equivalent to the physical reality of the Body of Christ. Similarly the necessity imposed upon the wine is equivalent to the physical reality of the Blood of Christ. So during the process of the two consecrations there is produced this transient effect, that the Body of Christ and nothing else is assigned to the one species, and the Blood of Christ and nothing else is assigned to the other species. It follows that the Body and the Blood of Christ have been separated or divided. In that way we have the sacramental immolation of Christ in the consecration.

To say that a "necessity" is the Body of Christ may seem rather revolutionary, but I think it is a logical complement to what Billot says about rights and duties. Of the title to grace which is the minister's dispositive effect in the sacrament of Penance he says that "the title is the remission itself *in actu primo*" (p. 49). Similarly I would say that these necessities are the Body or the Blood of Christ *in actu primo*. Perhaps we can illustrate this idea by some examples.

If I impose on somebody the duty of cutting down a tree, I do not physically put an axe into his hands and move him to swing and chop and fell. Yet in fact I do all those things simply

by imposing on him the duty to cut down the tree. The duty that I have imposed on him contains, or is, all those things in a moral or intentional way. To take another example. If I give somebody a gold-mine, I do not lift it up physically and put it into his arms. I simply give him the rights to it, and those rights are the gold-mine—but only in the moral or intentional order. Again, if a judge absolves a defendant, he restores to him the liberty to walk out, he strikes off his handcuffs, opens the doors, prevents the officers from detaining him. He does not do all those things physically; he simply gives the man the right to go free. Yet it seems that in that right all those physical activities are contained and conferred. Those moral or intentional realities (such as rights, obligations, necessities) are the physical realities in a non-physical form or mode.

That is what I mean when I say that the necessity imposed on the bread by the words of consecration “is” the Body of Christ. In an intentional or moral form the Body of Christ has been assigned to this bread, and that is the end of the proper and instrumental action of the words. A similar effect is produced by the second consecration in relation to the Blood of Christ. The result of the two instrumental actions, then, is the transient separation of the Body and the Blood of Christ, the sacramental but real immolation of Christ. Yet Christ is left physically intact, for this action and effect do not of themselves enter into the sphere of physical reality.

I have used the phrase “sacramental but real”. There is the heart of the matter. Is intentional reality a true reality? Is intentional separation a real separation? Billot gives a strongly affirmative answer to the first question, and I cannot add to his reasoning (cf. *Thes.* 7, p. 139). He does not seem to have considered the second question. I would put it this way.

When I give a gold-mine to somebody I can do it by a simple act of the will, transferring to him those rights that are the gold-mine. It is a real transfer, though only moral or intentional. Similarly if I give the same mine to two people, I divide the rights between them, assigning one part to A and another part to B. So by that act I have separated the gold-mine, and I have separated it really—but only in the order of intentional or moral reality. I suggest that it is such a separation of the Body

and Blood of Christ that constitutes the real but sacramental immolation described above as the proper action and proper effect of the instrumental words of consecration.

But the whole action of instrument and principal goes on beyond that point, so that the physical change takes place, the will of God is physically executed, and Christ is made present whole and entire under either species to be the food of our souls. All that Billot then says of the external appearance of immolation in the consecrated species remains true. Christ in the Eucharist is still "*Christus passus*", but He is Christ who has suffered and is now risen and glorified. We can see in the physical transubstantiation God's acceptance of the sacrifice that Christ has offered through us: we can see God returning to us as our food the accepted and transformed victim of our sacrifice (cf. De la Taille, *Mysterium Fidei*, 290-1).

That, then, is the suggestion I make. It seems to me a possible solution to the old problem of having a real immolation of Christ without any physical modification of His glorious state. Billot avoided the difficulty by extending the definition of sacrifice to include mystical immolation. The oblationist and de la Taille avoided it by stressing oblation as the only reality we need to seek in the action of the Mass. In a theory built on what I have suggested, sacrifice would remain oblation and real immolation even in the Mass, but the reality of the immolation would be of the moral order and not of the physical order. The details of such a theory, however, are beyond the scope of this article.

J. McDONALD

NOTES ON RECENT WORK

HOLY SCRIPTURE

AMONG all the works in English recently published on Holy Scripture by Catholic firms, few can be regarded with greater interest than Father Hugh Pope's posthumous

volume *English Versions of the Bible*, now at last issued, some six years after the author's much lamented death, by Father Sebastian Bullough, O.P.¹ It is a book of truly impressive size, its price bids fair to equal that of the one-volume commentary now in the press, and it contains a quantity of detail on every period of the long history of scriptural translation in this island and in all other lands of English speech. One remembers the comparatively small amount of space devoted to the English versions in many manuals of good repute, and there must be rejoicing that, now at last, we have a full, well-argued, and readable account of a subject that has often been treated hastily and inadequately in the past.

At the time of Father Pope's death, on 26 November 1946, the manuscript was already in the American printers' hands, but successive revisions were needed, some lacunae had to be filled, and the work needed to be brought up to date so as to include all the recent translations. Father Bullough has taken great care in his efforts to miss nothing of the smallest importance, and now, while making all allowance for unsuspected omissions, he is fully entitled to claim that a comprehensive account of the English versions is provided here, and that "of the fortunes of Rheims-Douay and its editions, and of the other Catholic texts of the eighteenth and nineteenth centuries, no such elaborate account has been published since Dr. Cotton's work of 1855, so that much of the material here will not be found elsewhere; nor has there, I believe, been previously presented such a detailed account of the Catholic and non-Catholic versions of the last quarter century" (p. iv).

In spite of the great size and bulk of the book its plan is easy to grasp, and it is very clearly divided into five main parts, which deal respectively with Anglo-Saxon and Early English Manuscript Versions, early printed editions, the Rheims-Douay and Authorized Versions, Catholic versions since Rheims-Douay, and Protestant versions since the Authorized Version; and there is an index of forty pages in length, admirably provided with sub-headings and allusions. Here in this volume one can find all the information the average reader could desire on such topics as Tyndale's version, the making of the Rheims-

¹ B. Herder, London, 1952. Pp. ix + 787. Price £3 15s.

Douay version, the Authorized Version of 1611 (with a useful chapter on Ward's remarkable and insufficiently consulted *Errata of the Protestant Bible*, published in 1688), and the whole tangled history of Bishop Challoner's editions and their subsequent fortunes. My own impression is that some of this history could have been much compressed, and more attention devoted to the independent Catholic versions of the twentieth century, so ably discussed by Father Bulloch in his revision of Father Pope's chapter XL. Perhaps one of the best chapters on the Protestant versions is XLVIII ("Modern-Speech Versions") which discusses and criticizes such works as the *Twentieth Century New Testament*, Moffatt's translation, Professor Torrey's suggestive if misleading *Gospels* (1933; an improved edition, not mentioned here, appeared in 1947), the Basic English Bible (1949), Dr. Wand's version of *The New Testament Letters* (1946), and J. B. Phillips's *Letters to Young Churches* (1947). Among the appendices are most welcome reprints of the prefaces to the Rheims New Testament of 1582 and the Douay Old Testament of 1609, and a list of private versions published between the Authorized and the Revised Versions. There is an ample bibliography of thirty-two pages, and a supplement on American Editions of the Catholic Bible. Perhaps the only unsatisfactory part of the book is the discussion in chapters VI and VII of Pre-Wycliffite and Wycliffite versions, where the matter for the earlier chapter has had to be taken from Father Pope's "Aids" to the Study of the Bible (Vol. I, 1926, pp. 248-52). It might have been better to rewrite the text of these chapters and to attempt a serious answer to the arguments of Dr. Margaret Deanesly in *The Lollard Bible and Other Medieval Biblical Versions* against the late Cardinal Gasquet's theory set out in *The Old English Bible*. It is, in any case, quite clearly established here that, when the late Sir Frederick Kenyon wrote that "a Provincial Council at Oxford in 1408 forbade the production of any translation of the Scripture into English",¹ he must have failed to verify his references or to consult the text of the Council's constitution, which goes on "until such translation shall have been approved or allowed by the diocesan of the place, or (if need be) by the Provincial Council".

¹ *Our Bible and the Ancient Manuscripts*, 4th, 1939 ed., p. 208.

Apropos of translations, a welcome may be given to the complete edition of *The Holy Bible, Revised Standard Version*, the American Protestant venture that is discussed, as regards its New Testament section, by Father Bullough in chapter XLVII. The work, which is in its essence a revision of the Authorized Version of 1611, was published in this country on 30 September.¹ It has occupied a committee of thirty-two American scholars for twenty-two years, aims at "clearer biblical texts" while seeking to retain the literary excellences of King James's version, and has been printed in a first edition of a million copies. It is unfortunate that, whereas an introduction to the New Testament section has already been published, the corresponding Old Testament introduction has not yet appeared. It is claimed that the prose portion of the new rendering has been "logically paragraphed", and that the poetic passages are set out in verse form. A comparison of chapters taken from four versions (the Authorized, the Revised, *The Bible, an American Translation* [1935] and the present one) serves to prove that the desire to retain as much as possible of the 1611 edition has been interpreted with some latitude, since the Revised Version is frequently preferred to the older one. It is pleasing to note that the editors have not regarded the Massoretic text as incapable of improvement, and there are plenty of footnotes to bear witness to the preference frequently shown for the readings of the Greek, the Syriac and the Vulgate and, in Isaiah, for the Dead Sea MSS. Yet on the whole it may be allowed that the revision has been a conservative one, and that no attempt has been made to incorporate all or most of the readings prosed in the apparatus to Kittel's *Biblia Hebraica*. It may be added that the book is delightfully printed, and that headings are provided not in the text but in the top inner margin to every page.

It was recently announced (*The Times*, 28 December 1952) that the Penguin series of reprints of the classics has been the most successful of all those that the firm has launched, and that, since its publication in 1946, Dr E. V. Rieu's translation of the *Odyssey* has sold some 500,000 copies. It will be interesting to see what success awaits his excellent rendering of *The*

¹ Nelson, London, 1952. Pp. 997 + 293. Price £1 10s.

Four Gospels, which is the latest addition to the series.¹ The new version is interesting for a variety of reasons. It has been made by a classical scholar, who came to the task fresh from his eminently successful renderings of Homer, it is the work of one who deeply appreciates the wonder and beauty of the Gospels, and it is largely based on the witness of three of the great uncials (*Sinaiticus*, *Vaticanus* and *Alexandrinus*) with a certain preference for the first of the three. In his delightful introduction he has something of value to say about each Gospel in turn, as, for example, that he is not impressed by the arguments against the Johannine authorship of the Fourth Gospel and prefers to pin his faith to two authorities—St Irenaeus, disciple of St Polycarp, himself a disciple of St John, and the Gospel itself, “and, in particular its last paragraph, which seems to tell us not only what might naturally have happened, but what did happen” (p. xxvii). The rendering, for instance, of the prologue to that Gospel is delightfully simple and natural, and is free from the sense of strain and the complication of another recent non-Catholic attempt to convey the Evangelist’s thought in a language very different from Hellenistic Greek.

The problems of Hebrew chronology are well known and extremely complicated, and not a few excellent scholars have had to confess themselves baffled, more especially by the attempt to reconcile the discrepancies in the period of the two kingdoms of Israel and Juda. Recently, however, an American professor in Chicago, Dr Edwin R. Thiele, published a work with the intriguing title: *The Mysterious Numbers of the Hebrew Kings: A Reconstruction of the Chronology of the Kingdom of Israel and Judah*,² which has seemed to many people to bring light into the darkness, clarity after extreme confusion. It is a complicated story of accession and non-accession years, of overlapping reigns in the northern kingdom and co-regencies in the southern. It is far too elaborate a system to be set out here, and it involves a number of arguments which are not all equally cogent. Already that eminent scholar, Père Roland de Vaux, O.P., who is director of the Dominican School in Jerusalem,

¹ Penguin Books, Ltd., Harmondsworth, Middlesex, 1952. Pp. xxxiii + 245. Price 2s. 6d. (in cloth, 7s. 6d.)

² The University of Chicago Press, 1951. Pp. xix + 298. Price £2 5s.

has shown reason to doubt some of the solutions proposed by Thiele, but, while he ends his review with the remark that the problem is one that may never be definitively settled, he adds that Thiele's attempt is so far the most important and the most successful that has appeared.¹ It is an unhappy accident that prevented the late Dr J. A. Montgomery or his continuator, Dr H. S. Gehman, from incorporating Thiele's main findings into the recent International Critical Commentary's volume on the *Books of Kings*.

By way of contrast with Thiele's book, which is neatly written and closely argued, one has a truly enormous work entitled *Chronologia Christi seu Discordantium Fontium Concordantia ad Juris Normam* by Dr Damiano Lazzarato, who is a priest and an advocate attached to the Roman Curia.² He seeks with immense erudition and a great display of dialectic to establish five main positions, in addition to providing a chronological conspectus from A.D. 64–70. He claims to have proved that our Lord was born on 25 December of the year 6 B.C.; that He was baptized on 25 September, A.D. 25; that His public ministry lasted for three years and six months; that He suffered on Calvary on 25 March, A.D. 29; and that, at the time of His passion, He had reached the age of thirty-three years and three months. It need scarcely be remarked that every one of these findings is highly controversial, and that there are quantities of authors of repute who would not agree with Dr Lazzarato on these points. On one of them, a great name in these matters, Father Urban Holzmeister, S.J., he declares very early on: "Iste profecto chronologicum opus diligenter quidem composuit, erronea tamen methodo in procedendo penitus labefactum . . ." (p. 12), because Holzmeister has allegedly failed to notice that his sources are not all of one time, place or idiom. There are, however, degrees of reprobation, and Dr Lazzarato, himself a firm upholder of a three-year public ministry, distinguishes "opinio biennii" from "error unius anni". Actually, when there is question of calling witnesses in favour of some thesis, the author himself does not always show discrimination. Thus we are gravely told that St Teresa of Lisieux implicitly

¹ *Revue Biblique*, July 1952, pp. 444–5.

² M. D'Auria, Naples, 1952. Pp. 631. Price 7,000 lire (bound, 7,600).

favours the three-year ministry by writing that our Lord dwelt for thirty-three years on earth (that is, as the author contends, $30 + 3$, the years of the hidden life added to those of the public ministry!) The book, for all its painstaking erudition, seems to be enormously overweighted with every sort of opinion and becomes wearisome reading.

Some years before his death in 1936, Dr M. R. James, Provost first of King's College, Cambridge, and then of Eton, edited a substantial volume of some six hundred pages of the writings that make up *The Apocryphal New Testament*. The book has been generally praised and has done good service as a set of accurate and lively translations. It was left for the writer of James's notice in the latest volume of the *Dictionary of National Biography* to reveal the fact that the whole affair was "composed in under three months". One can well believe that: "His immense learning was the fruit of a memory exact and capacious as that of Porson or Macaulay, great powers of concentration, and a faculty for working continuously at high speed." Now, the Abbé F. Amiot, professor at Saint-Sulpice, has added a volume of similar contents but on a smaller scale, entitled somewhat misleadingly *Évangiles Apocryphes*, to the Daniel-Rops series of "Textes pour l'Histoire Sacrée".¹ It contains only a small part, indeed, of the treasures collected by James, but these include a selection of the Agrapha, various Gospels of the Infancy (not omitting the *Protevangelium Jacobi* and the Gospel of Pseudo-Matthew), the Passion Gospels attributed to Peter and Nicodemus, the apocryphal Acts of John, Peter, Paul, Andrew and Thomas, and the apocalypses of Peter and Paul. Not all these works are given in their entirety, and space could not be found for much in the way of introduction or commentary.² It is, however, a great gain to have so handy and pleasant a text at a reasonable price and in a good and readable translation, the more so as the translations in Picard's series, edited by Hemmer and Lejay, seem now to be unobtainable.

Mr Bleddyn Roberts, senior lecturer in Biblical history and

¹ Arthème Fayard, Paris, 1952. Pp. 336. Price 650 francs.

² One may perhaps regret that a delightful episode in sections LX-LXI of the *Acts of John* (James, *Apocryphal New Testament*, pp. 242-3) is merely summarized in the sentence: "La nuit, les punaises lui obéissent et respectent son sommeil . . .", p. 169.

literature in the University College of North Wales, Bangor, has prepared a volume of great interest and usefulness in *The Old Testament Text and Versions: The Hebrew Text in Transmission and the History of the Ancient Versions*.¹ It has been written recently enough to have something to say about the Ain Feshka manuscripts, which are described in far more detail in the English translation of Professor A. Dupont-Sommer: *The Dead Sea Scrolls*,² by Miss Margaret Rowley. Already some holes have been picked in Mr Roberts's information by experts in Hebrew and Greek, but these are all on matters of detail and can easily be corrected in a future edition. The important thing is that we have a recent, clearly written and competent account of the Old Testament text and versions which can easily be used by any student of average intelligence. The assessment of the value of all these authorities is eminently judicial, and, in particular, the account of the Vulgate will be most welcome as a supplement to Mgr Smit's far more detailed study in Dutch, *De Vulgaat*. When seeking to determine the value of the version and St Jerome's equipment, the author quotes, very reasonably, F. C. Burkitt's rather scornful remarks in the *Journal of Theological Studies* (xxiv, 1923, pp. 203–8) but insists that, "among indications which demonstrate Jerome's acquaintance with Hebrew is the relatively exact way in which he transcribed Hebrew words" (p. 251) and adds that, as the Saint himself testified, "though he proposed to render 'with complete fidelity what stands in the Hebrew', his method was to translate not the letter but the meaning of the original, for, 'if we follow the syllables, we lose the understanding'". The bibliography to this work is remarkably detailed and complete. As a mere general introduction the reader is presented with twenty or thirty books; for further study he may take his choice from some hundreds of others, the titles of which cover nearly thirty pages of close print. In such hands as Mr Roberts' we feel all reasonable safety. He may not have set down the ultimate truth about all these matters, but he will never himself mislead us, and both sides of every question are very fairly stated. It is, indeed, an admirable introduction.

JOHN M. T. BARTON

¹ University of Wales Press, Cardiff, 1951. Pp. xv + 326. Price 21s.

² Blackwell, Oxford, 1952. Pp. 100. Price 7s. 6d.

QUESTIONS AND ANSWERS

THE "PERTINACITY" OF HERETICS

Assuming, though not necessarily conceding, your explanation of the word "pertinaciter" in the definition of heresy, does it not follow that before applying to non-Catholics the rule of canon 2200, §2, their pertinacity, guiltless though it may be, must first be established in the external forum before they can be treated as censured? (X.)

REPLY

i. Those readers who have not followed the discussion of the subject in this journal,¹ between Father Theodore Richardson, O.S.B., and the writer, may be reminded that the definition of a heretic is "Post receptum baptismum si quis, nomen retinens christianum, pertinaciter aliquam ex veritatibus fide divina et catholica credenda denegat aut de ea dubitat, haereticus est".² The person coming within this definition incurs, from canon 2314, §1, the censure of excommunication; guilt or culpability in varying degrees is necessary before anyone can be censured, but this guilt is presumed in the external forum from canon 2200, §2. We have defended the view that guilt or culpability, or in other words good or bad faith, does not enter into the definition of heresy, because the word "pertinaciter" does not necessarily convey this notion: it is merely a convenient and brief way of stating that a person knows some doctrine to be taught by the Catholic Church and nevertheless withholds his assent. The discussion so far has been on a question of law, the meaning of "pertinaciter"; the question now raised by "X" is one of fact not of law, and in what follows the phrase "teaching of the Church" must be understood in the sense of some doctrine taught by the Catholic Apostolic Roman Church as revealed by God.

¹ THE CLEROY REVIEW, 1952, XXXVII, pp. 449, 635, 700.

² Canon 1325, §2.

ii. The question of fact is important since a baptized Christian who denies some revealed truth, whilst not knowing that the Church teaches it, is in error indeed but is not a heretic. The answer, therefore, to the question put by "X" must be in the affirmative, both from the meaning of the word "pertinaciter" as already explained, and from the interpretation commonly accepted by canonists that even affected ignorance of the teaching of the Church suffices as an excuse from heresy. Thus, an unlettered Catholic who denies the Assumption through ignorance of its definition is not a heretic. And doubtless there are many non-Catholic Christians in remote parts of Scandinavia, or in parts of the mission fields evangelized exclusively by heretical sects, who have never heard of the existence of the Catholic Church, let alone of her teaching.

iii. How is this question of fact to be established? Occasionally, when a fact may sometimes be uncertain, ecclesiastical authority issues a statement affirming that certain groups of persons have, in fact, committed a delict, as the Holy See recently affirmed in regard to those implicated in attacks upon the Church in Central Europe. Laws, however, must regard what usually happens and the common estimation of men, and when a fact is manifest it would be absurd to expect some authority to affirm what is already well known. The professed and practising members of heretical sects must, by reason of that adscription, be regarded in the external forum as heretics: for a person is presumed to accept the teaching of the sect to which he belongs. Baptized Christians who belong to no sect at all know sufficiently, in this country at least, of the existence of the Catholic Church: they knowingly dissent from her teaching on one or more points of doctrine and are therefore heretics. On the occasion, for example, of the definition of the Assumption, the newspapers gave the event every publicity, leaders of sects commented upon it adversely, and it gave rise to much public correspondence. But it occurred to no one in authority, during this discussion, to offer the information that the doctrine was taught by the Catholic Church, for the fact was manifest, and baptized Christians who denied this truth were manifestly heretics. What is true of a newly defined doctrine is true of others defined long ago. People who know of the Catholic

Church and who nevertheless, for reasons that seem to them good, elect to follow another rule of faith, are "pertinacious". To resume briefly in the words of Suarez: ". . . voluntas non se subiiciendi Ecclesiae auctorati necessaria est et sufficit ad pertinaciam fidei contrariam".¹

CELEBRATING IN NON-CATHOLIC CHURCHES

Whilst appreciating the justice of your view, recorded 1952, XXXVII, p. 675, against receiving sacraments from non-Catholic ministers except in the extreme necessity of approaching death, I wonder whether one could use the vessels and vestments of a non-Catholic minister in order to celebrate in his church for reasons short of extreme necessity: for example, if a priest without a portable altar would not otherwise be able to satisfy the Sunday obligation. (O.)

REPLY

Apostolic Nuncio in Germany, 3 May 1941; *Ephemerides Liturgicae*, 1941, p. 4: "Utrum sacerdotes germanici stipendia in exercitu merentes et carentes sive altari portatili, sive sacra supellectile ad Augustissimum Sacrificium Missae celebrandum, uti possint altari atque supellectile Ecclesiarum confessionis vulgo dictae "orthodoxae" quousque absit possibilitas Ecclesiam Catholicam adeundi vel uti altari portatili. *Resp.* Suprema Sacra Congregatio Sancti Officii, omnibus circumstantiis et allatis rationibus coram Domino mature perpensis, respondere censuit: Negative et ad mentem. Mens est ut sacerdotes in exercitu germanico stipendia merentes altare portatile habeant atque, perdurantibus praesentibus difficultatibus ac belli circumstantiis, Missam celebrent ubi et quando possibile sit, servato deore et remoto usu ecclesiarum, sive supellectilis de quibus in prolatio dubio.

This decision applies strictly speaking only to the persons and for the locality mentioned. But it is based on general prin-

¹ Vivès, *Opera*, XII, p. 474.

ciples which apply everywhere: these are, firstly, the rule of canon 822 defining where Mass may be said and that of canon 823 prohibiting it in the temples of heretics and schismatics; secondly, the liturgical laws contained in the Missal *De Defectibus*, which govern the character and blessing of the sacred furniture; and, thirdly, the rule against *communicatio in sacris* in canon 1258, a positive law in the circumstances of this question since it may be assumed that there is no danger of scandal or perversion.

When Mass must be celebrated in order that a dying person may receive Viaticum, a grave obligation though the sacrament is not necessary for salvation, the authors agree that the lack of various sacred articles, including a consecrated chalice, is not an obstacle, provided the rite can be performed with fitting decorum.¹ But even in these pressing circumstances there is usually no reason why a non-Catholic church and furniture should be used.

For emergencies less pressing than the need of Viaticum Mass may be said without this or that article of sacred furniture: the decision must be left with the celebrant and no rule can easily be formulated.

If an army chaplain celebrating a Mass of obligation can find no other accommodation for his troops except a non-Catholic church, it is our opinion that he could rightly erect his portable altar therein, for the Holy See has tolerated this practice in the past.² But in the absence of all the furniture of a portable altar it seems clear, even without the above reply of the Holy Office, that the Sunday obligation ceases; and *a fortiori* a lesser necessity cannot rightly be invoked for the use of vessels and vestments employed in non-Catholic worship.

MEANING OF "SUPERIORES" IN CANON 2363

Canons 2363 and 904 deal with the crime of false denunciation, which is the one sin reserved to the Holy See in the Code and is also punished by a reserved censure. In canon 894 the denunciation is described as "apud iudices ecclesiasticos",

¹ E.g. Cappello, *De Sacramentis*, §§746-60.

² *Fonies*, n. 1119.

whereas in canon 2363 the censure is incurred by denunciation "apud superiores". Does "superior" here mean "iudex ecclesiasticus"? And what is the practical effect of this double reservation? (X.)

REPLY

Canon 894. Unicum peccatum ratione sui reservatum Sanctae Sedi est falsa delatio, qua sacerdos innocens accusatur de crimine sollicitationis apud iudices ecclesiasticos.

Canon 2363: Si quis per seipsum vel per alios confessarium de sollicitationis crimine apud Superiores falso denuntiaverit, ipso facto incurrit in excommunicationem speciali modo Sedi Apostolicae reservatam, a qua nequit ullo in casu absolvvi, nisi falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit, imposta insuper gravi ac diuturna poenitentia, firmo praescripto can. 894.

i. It is evident that, false denunciation of a confessor being a calumny of the gravest kind, the penitent who is guilty of this sin is not properly disposed for absolution unless the obligation of making due reparation is accepted. It is almost impossible to imagine any circumstances in which this obligation of the natural law can rightly be evaded by a penitent seeking absolution. Therefore, quite apart from all the technical doubts and difficulties which always arise whenever a question of reservation comes up for discussion, the situation is sufficiently clear, and the obligations of the calumniator are sufficiently defined from the nature of the offence committed. To emphasize its gravity, the canon law attaches thereto a censure which is reserved *speciali modo* to the Holy See, and also reserves the absolution of the sin to the Holy See. But the obligations to be accepted by a repentant calumniator would exist even though the sin were not reserved or censured in any way.

ii. Apart from one or two manualists who write of "superiors" in explaining canon 2363 without adverting to the difficulty presented by the term, we find that all the commentators give "superiors" the meaning contained in canon 904: to incur the censure the false denunciation must be made judicially to a superior who is competent to inflict punishment on the priest

who is falsely accused, that is to say to the Holy Office or to the local Ordinary. A false accusation made to a vicar-general, to a local religious superior or parish priest, or an accusation made anonymously even to the Holy Office, is a grave sin calling for restitution, as explained above, but no censure is incurred and the sin is not reserved.¹ In defining the mode of denunciation which suffices for incurring the censure, some think that a signed letter suffices.² We prefer the more common opinion requiring the accusation to be in judicial form before the bishop or his delegate with the intervention of a notary,³ but it suffices for a person effectively to bring this about through another's agency.

iii. The reservation of the sin, now codified in canon 894, dates from the time of Benedict XIV, as contained in *Sacramentum Poenitentiae*, 1 June 1741, §3, printed as Documentum V at the end of the Code. The censure, however, of canon 2363 appeared for the first time in the Code, its insertion no doubt being due to the modern facility of obtaining absolution from reserved sins in the circumstances of canon 900; all are agreed that this papal reservation is not excepted. The only practical effect of this double reservation is that a person who escapes the censure for any of the reasons which excuse one from incurring it is nevertheless obliged to get absolved from the sin either by a privileged confessor or in the circumstances of canon 900. It is an additional safeguard and therefore the Code censure concludes with the words "firmo praescripto can. 894". But the only effective remedy is the censure which cannot usually be evaded on the score of ignorance, since the ecclesiastical judge on receiving the accusation will warn the accuser of the penalty.

MARRIAGE PROCESS—EVIDENCE WITHOUT NOTARY

In the reply to a question about the due carrying out by a parish priest of a rogatory commission collecting evidence in a marriage cause (1952, XXXVII, p. 607) the necessity of a

¹ Cf. in addition to the usual manuals *Apollinaris*, 1931, p. 583; Cloran, *Previews and Practical Cases*, p. 278.

² De Smet, *De Absolutione Complicis et Sollicitatione*, §123.

³ Cappello, *De Censuris*, §289.

notary was stressed. Why is it that in a similar commission collecting evidence in a case of alleged non-consummation the services of a notary may be dispensed with? (E. P.)

REPLY

Catholica Doctrina, 7 May 1923, n. 24, §4: Si delegatus haud possit habere sacerdotem quem sibi adsciscat in munere defensoris vinculi, id notet in actis et ipse ex officio faciat interrogaciones aut alia animadvertiscat: itemque si desit, in regionibus parum vel nullimode excultis, qui actuarii munus expletat, facta debita adnotatione in actis, ipse iudex actum exceptae attestationis, cum debitiss notis, redigat.

Quo Facilius, 10 June 1935 (pro Ecclesia Orientali), n. 24: Deficiente idoneo sacerdote qui munus defensoris obire possit, ipse moderator actorum delegatus eiusdem partes agat, facta de re mentione in actis. Semper autem requiritur actuarius, ad quod munus, in casu necessitatis, scandalo et admiratione remotis, assumi potest etiam laicus.

Since the office of delegated instructor might come the way of any parish priest, the point which has been raised by our correspondent can usefully be discussed in this journal.

i. One explanation of *Catholica Doctrina*, n. 24, §4, might be that this process is not strictly judicial but administrative. Nevertheless, even in administrative processes, the canon law most firmly maintains that the intervention of a notary is required at every stage, though there may be now and then a query whether the non-observance of the rule invalidates the act. This text is, to the best of our knowledge, the only exception to the rule of canon 1770, §2.4, which is contained indeed within the canons on judicial processes but is nevertheless a reflection of a universal rule of procedure.

ii. N. 24 of *Quo Facilius* for the Eastern Churches is interesting because it appeared some years after *Catholica Doctrina*, and, as we have had occasion to note in other legal texts issued for Eastern Churches, the Roman Curia is accustomed to take the opportunity of making any necessary changes or clarifications which are at some future time to be introduced into our own

law. The section of *Quo Facilius* corresponding to that in *Catholica Doctrina* insists on the necessity of a notary, and in declaring that any suitable layman suffices it repeats the direction of *Catholica Doctrina*, n. 24, §2.

iii. The delegated parish priest will faithfully carry out the instructions received from his diocesan curia, but he will not dispense with a notary unless he is directed to do so. One can hardly imagine any district in this country unable to produce a suitable layman for the office.

PRAYER FOR THE QUEEN AFTER MASS

What is now the correct form of this prayer? Should it be in English or in Latin? Is it correct to insert "cum principe consorte" before "et prole regia"? (E.)

REPLY

We are informed that some readers of the reply, 1952, XXXVII, p. 616, have understood our opinion (that the name of the sovereign is not mentioned) to apply to the prayer after Mass on Sunday. This reply, however, was restricted to the invocation occurring in the breviary *Preces* which has no "N", whereas the prayer after Mass has it as printed in the Missal *Oratio Diversa*, n. 6. In the prayer after Mass the sovereign is mentioned by name.

What follows is subject of course to any rulings made by the local Ordinary; or failing any episcopal ruling it is subject to the directions of the rector of the Church.

i. Before Cardinal Wiseman's time certain indefensible practices were current, such as mentioning the sovereign's name in the Canon of the Mass, or adding the prayer, n. 6, to those assigned for the day. With the sanction of the Holy See the Cardinal introduced the prayer to which we are accustomed, as printed in the *Ritus Servandus*, and it is held to have become obligatory from that time.¹ No formal decree for the whole

¹ Ward, *The Sequel to Catholic Emancipation*, I, p. 201.

country can be discovered and the matter is not mentioned in the IV Westminster Councils. We think it is certainly of obligation at the present time, at least on a principle of custom, unless the local Ordinary allows it to be omitted. In addition, local diocesan law in many places asserts its obligation¹ and frequently the direction is that the prayer may be said in Latin or in English. In some dioceses the prayer is: "O God by whom kings reign" as given in the *Manual of Prayers*.

ii. Assuming that the prayer based on n. 6 of the Missal is being said in Latin, we think that "Elizabeth" is more correctly undeclined; that the conclusion may always be "Per Christum Dominum nostrum", as given in the *Ritus Servandus*, notwithstanding some arguments which can be produced for "Per eundem Christum Dominum nostrum";² and that "cum principe consorte" may be inserted before "et prole regia", since the Duke of Edinburgh is a prince in the wide sense of the word at least, and the appellation was popularly used of Queen Victoria's consort before it was officially sanctioned. Subject, as we have said, to an authoritative ruling, we think a correct form of the prayer is:

V. Domine, salvam fac reginam nostram Elizabeth.

R. Et exaudi nos in die qua invocaverimus te.

*Oremus. Quaesumus, omnipotens Deus, ut famula tua Elizabeth, regina nostra, quae tua miseratione suscepit regni gubernacula, virtutum etiam omnium percipiat incrementum: quibus decenter ornata, et vitiorum monstra devitare (*tempore belli* hostes superare) et ad te qui via, veritas et vita es, cum principe consorte et prole regia, gratiosa valeat pervenire. Per Christum Dominum nostrum. Amen.*

¹ Cf. THE CLERGY REVIEW, 1936, XI, p. 249; *Westminster Synod*, XXXII, 1893; Liverpool, Synod XXIII, 1945, n. 198.

² THE CLERGY REVIEW, 1934, VIII, p. 331.

ROMAN DOCUMENTS

THE SPIRITUAL CARE OF EMIGRANTS

CONSTITUTIO APOSTOLICA *Exsul Familia*

(Concluded)

CAPUT V

De spirituali adistentia ab Episcopis Italiae praestanda emigrantibus

41.—Quum haec Apostolica Sedes, prae aliis maxime consuevit vigilare pro Italisi, quorum frequentior quam ceterorum migratione est (B. Pius X, Motu proprio, *Iam pridem*, 19 martii 1914, A.A.S., VI, pp. 173—176), per praesentes Apostolicas Litteras confirmamus et compertae Nobis Episcoporum Italorum navitati ex corde commendatas cupimus peculiares illas normas quas Decessores Nostri ediderunt de Italisi ad externa peregre emigrantibus; hancque nacti occasionem, praefatos locorum Ordinarios vehementer hortamur ut vota Nostra adimplere satagant.

42.—Prae oculis habeant, tanquam canonem suscipiendi ac perficiendi laboris, verba illa quibus Beatus Pius X *comitatus* et *patronatus*, sic commendabat: "... per Italianam *comitatus*, quos vocant, et *patronatus*, emigrantium causa, bene multi extiterunt, aliaque id genus ab Episcopis, aliisque de Clero, atque ab ipsis laicis, viris egregie munificis, christianaque sapientiae perstudiosis, instituta" (l. c. p. 174).

43.—Curent igitur Ordinarii ut, ipsis auctoribus ipsisque rectoribus, cooperantibus autem sodalibus Actionis Catholicae, ceterorumque catholicorum coetuum pro religiosa, morali et sociali laboratorum seu opificum adistentia, *comitatus de emigratione* et *subcomitatus* instituantur, idque praesertim in dioecesibus unde frequentior habeatur emigrantium exodus.

44.—Pariter vigilant, qua decet alacritate, ut sic instituta de emigratione consilia, demandata munera rite adimpleant, quodque expetitur, animarum nempe salutem, consequi contendant.

45.—§1. Ne omiserint Ordinarii locorum commendare parochis ut has sui ministerii partes sueta diligentia obeuntes, praecavendos curent fideles contra spiritalia pericula quae usque a primo de domo, de familia, de patria discessu, instare solent.

§2. Hunc in finem parochi congruam catecheticam institutionem fidelibus mox demigraturis sedulo tradant.

46.—Ordinarios pariter ne pigeat exhortari parochos ut fideles suos demigratos pastorali sollicitudine usque pergent.

47.—Religiose serventur ea quae a Sacra Consistoriali Congregatione praecipiuntur: "Italae Ordinarii praesertim opera parochorum sive patronatum qui de emigrantibus curam habent, satagent ut peregrini seu emigrantes muniantur, antequam discedant, tessera ecclesiastica" (S. C. Consistorialis, Communicatio, 26 ianuarii 1923, A.A.S., XV, pp. 112—113).

48.—Enitanter pro viribus, iisque adhibitis rationibus quae utiliores videantur, ut prospere feliciterque cedant tum *dies pro Italis emigrantibus annuatim celebranda*, tum stipis collectio pro spirituali emigrantium adstantia, Sacrae deinde Consistoriali Congregationi tradendae (S. C. Consistorialis, Litterae circulares ad R.mos Ordinarios Italiae, de spirituali emigrantium cura, 6 decembris 1914, A.A.S., VI, p. 699 s.).

49.—§1. Gratulantes Episcopis illarum dioecesum extra Italiam fines, sive in Europa sive in regionibus transmarinis existantium, qui nationalibus vel dioecesanis operibus et consiliis vel comitatibus enituntur ut praesto sint huiusmodi hospitibus peregrinis vel exsilibus adiumenta quaeque spiritualia et moralia, ac illos ut suos respiciunt, votis ex corde expetimus ut in paroeciis ubi cuncti vel plerique sint fideles qui ad italam gentem pertinent, *diem pro Italis emigrantibus annuatim celebrari* satagent pecuniamque collecticiam ad Sacram Congregationem Consistorialem ad fovenda opera pro Italis demigrantibus remittendam current (S. C. Consistorialis, Litterae ad R.mos Americae Ordinarios, 22 februarii 1915).

§2. Quod, congrua congruis referendo, pariter fieri poterit pro emigrantibus aliarum nationum seu sermonum.

50.—Velint tandem Italiae Ordinarii parochos opportune urgere ut unam Missam per annum ad mentem Summi Pontificis potius quam pro populo applicent; eosque exhortari ut assidue libenterque hanc commutationem peragant in bonum Italorum emigrantium cessuram.

CAPUT VI

De Pontificio Collegio Sacerdotum pro Italis ad externa emigrantibus

51.—Collegium Nostrum Sacerdotum pro Italis ad externa emigrantibus institutum (B. Pius X. Motu proprio, *Iam pridem*, 19

martii 1914, *A.A.S.*, VI, p. 173 ss.; Benedictus XV, *Notificatio Sacerdotum Collegium*, 26 maii 1921, *A.A.S.*, XIII, p. 309) recognoscimus et confirmamus.

52.—§1. Idem Collegium permanere volumus—cauta tamen iurisdictione Cardinalis in Urbe Vicarii—sub dependentia Sacrae Congregationis Consistorialis.

§2. Sacrae ipsius Congregationis Consistorialis erit:

1° Collegium moderari eique vigilare sive quoad observantiam disciplinae sive' quoad rem familiarem et administrationem bonorum temporalium;

2° Eidem leges dare;

3° Rectorem ceterosque Officiales eligere.

53.—Quum peculiaris Collegii finis, praeparare scilicet iuniores italos sacerdotes e clero saeculari ad Italos in peregrinas regiones migrantes honeste et religiose excolendos et iuvandos (*S. C. Consistorialis, Collegio de Sacerdoti per gli emigranti Italiani, Regolamento generale*, 24 giugno 1914), undequaque cohaereat cum fine Piae Societatis Missionariorum a Sancto Carolo pro Italis emigratis, indulgemus ut Rector ceterique moderatores et magistri seligantur inter sacerdotes eiusdem Piae Societatis, cui proinde Collegium ipsum ad beneplacitum Nostrum libenter concredimus, firmis tamen quae sub numero praecedenti statuuntur.

54.—Praecipitus insuper ut in posterum nulli sacerdoti committatur spiritualis cura fidelium Italorum emigrantium quin per congruum temporis spatium in praefato Collegio apte sit institutus et animi mentisque virtutibus, doctrina, sermonum peritia, prospera valetudine aliisque dotibus tanto muneri par agnitus fuerit.

55.—Meminerint Episcopi, praesertim illarum dioecesum unde plures emigrantes discedunt, rem religioni valde profuturam Nobisque pergratam se facturos si iuvenes sacerdotes, virtute zeloque animarum praestantes, qui sese totos operibus pro emigrantibus dedere cupiant, ad praefatum Collegium mittere non renuent.

56.—In ceteris, tandem, emigrationis extra Italię locis seu nationibus, ubi congrua forte desit emigrantibus catholicis illius nationis spiritualis adsistentia, apte procul dubio consulere valebunt Ordinarii si, pro peculiaribus locorum rerumque adjunctis, relatam pro Italis demigrantibus agendi rationem, diserte in Romanorum Pontificum actibus evulgatam Nobisque in praesens probatam, sollicite inibunt.

Haec igitur, tota rei causa graviter considerata atque etiam Decessorum Nostrorum exemplis permoti, præhabita sententia venerabilis Fratris Nostri Adeodati Ioannis S. R. E. Cardinalis Piazza, Episcopi Sabinensis et Mandelensis, Sacrae Congregationis

Consistorialis a Secretis, statuimus et praescribimus, decernentes praesentes has Litteras et in eis contenta quaevi, etiam ex eo quod quilibet in praemissis ius vel interesse habentes, vel habere praetendentes quomodolibet illis non consenserint, nec ad ea vocati sive auditи fuerint, aut ex quibusvis aliis causis, impugnari minime posse, sed easdem semper ac perpetuo firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, ac iis ad quos spectat et pro tempore spectabit suffragari, et ab eis respective et inviolabiliter observari debere, ac irritum et inane si secus super his a quolibet, quavis auctoritate, scienter vel ignoranter, contigerit attentari.

Non obstantibus, quatenus opus sit, per Romanos Pontifices Praedecessores Nostros editis Constitutionibus et Ordinationibus Apostolicis, ut supra, ceterisque etiam individua ac specialissima mentione et derogatione dignis, contrariis quibuslibet.

Nulli ergo hominum liceat hanc paginam Nostrae constitutionis, ordinationis, abrogationis, mandati, innodationis, admonitionis, inhibitionis, praecepti, voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, et beatorum Petri et Pauli Apostolorum Eius se noverit incursum.

Datum ex Arce Gandulphi, apud Romam, anno Domini millesimo nongentesimo quinquagesimo secundo Kalendis Augusti, in festo S. Petri Apostoli ad Vincula, Pontificatus Nostri anno decimo quarto.

PIUS PP. XII

PAPAL ADDRESS TO RELIGIOUS SUPERIORS OF NUNS

AD MODERATRICES SUPREMAS ORDINUM AC INSTITUTORUM RELIGIOSARUM OB CONVENTUM INTERNATIONALEM, A SACRA CONGREGATIONE DE RELIGIOSIS PROMOTUM, ROMAE COADUNATAS. HABITA DIE 15 SEPTEMBRIS MENSIS A. 1952 (A.A.S., 1952, XIX, p. 823).

Nous vous adressons Notre salut paternel, très chères filles, qui êtes venues en si grand nombre au Congrès International des Supérieures générales des Ordres et Congrégations de femmes et qui, à la fin de vos travaux, au moment de mettre en œuvre les résultats de vos délibérations, venez chercher auprès de Nous la bénédiction du Vicaire du Christ.

Vol. xxxviii

H

Lorsque la Sacrée Congrégation des Religieux Nous proposa de réunir ce Congrès, Nous crûmes devoir réfléchir : une entreprise de caractère international comme celle ci exige toujours des dépenses considérables de temps, d'argent et d'effort personnel. Il fallait cependant admettre sa nécessité ou en tout cas sa grande utilité. En fait, Nous avons cru devoir Nous rendre au bien-fondé des motifs présentés et l'imposante assemblée que Nous avons ici sous les yeux, vos regards, toute votre attitude Nous disent que, durant ces jours, une immense bonne volonté était à l'œuvre.

Oui, très chères filles, les échos du Congrès, qui vient de se terminer, ont proclamé avec quel sérieux vous envisagez le service de Dieu et combien vous voulez vous dépenser pour vos familles religieuses et pour l'Eglise. A cette fin, vous souhaitez entendre de Nous un mot de consolation, d'encouragement, et quelques directives.

Il y a juste un an, Nous avons traité en détail une série de questions qui concernent le bon état des Ordres et Congrégations de Religieuses éducatrices et leur adaptation convenable à la situation actuelle. Un certain nombre, sinon la plupart des indications que Nous donnions alors, valent aussi pour toutes les autres Congrégations de Religieuses. Les expériences de l'année qui vient de s'écouler Nous invitent à attirer votre attention sur les directives, que Nous formulions à cette époque. Nous vous demandons de vous y conformer courageusement, lorsque vos Sœurs et votre propre expérience vous disent que le moment est venu de tenir compte intelligemment des formes de vie actuelles.

Nous avons pour vous parler ainsi un motif bien spécial. Vous savez que les Ordres de femmes traversent une crise assez grave : Nous voulons dire la baisse du nombre des vocations. Cette crise n'a certes pas encore atteint tous les pays. Même là où elle sévit, son intensité n'est pas égale partout. Mais déjà maintenant dans une série de pays européens, elle est inquiétante. Dans une région où, il y a vingt ans, la vie religieuse féminine était en pleine efflorescence, le nombre des vocations a baissé de moitié. Et cependant autrefois de sérieuses difficultés entraînaient la vocation des jeunes filles, tandis qu'à notre époque les conditions extérieures semblent y pousser et l'on croirait devoir se mettre en garde contre des vocations fictives.

Nous ne voulons pas traiter en détail de cette crise qui Nous cause de lourds soucis. Une autre circonstance Nous en fournira l'occasion. Aujourd'hui Nous voulons uniquement Nous adresser à ceux qui, prêtres ou laïcs, prédicateurs, orateurs ou écrivains, n'ont plus un mot d'approbation ou de louange pour la virginité vouée au

Christ : qui depuis des années, malgré les avertissements de l'Eglise et à l'encontre de sa pensée, accordent au mariage une préférence de principe sur la virginité ; qui vont même jusqu'à le présenter comme le seul moyen capable d'assurer à la personnalité humaine son développement et sa perfection naturelle : ceux qui parlent et écrivent ainsi, qu'ils prennent conscience de leur responsabilité devant Dieu et devant l'Eglise. Il faut les mettre au nombre des principaux coupables d'un fait dont Nous ne pouvons vous parler qu'avec tristesse : alors que, dans le monde chrétien et même partout ailleurs, retentissent aujourd'hui plus que jamais les appels aux Sœurs catholiques, on se voit bien à regret forcé d'y donner coup sur coup une réponse négative ; on est même parfois contraint d'abandonner des œuvres anciennes, des hôpitaux et des établissements d'éducation—tout cela parce que les vocations ne suffisent pas aux besoins.

Pour vous-mêmes, voici Nos recommandations : dans cette crise des vocations, veillez à ce que les coutumes, le genre de vie ou l'ascèse de vos familles religieuses ne soient pas une barrière ou une cause d'échecs. Nous parlons de certains usages qui, s'ils avaient jadis un sens dans un autre contexte culturel, ne l'ont plus aujourd'hui, et dans lesquels une jeune fille vraiment bonne et courageuse ne trouverait qu'entraves pour sa vocation. Dans Notre exposé de l'an passé, Nous en avons donné différents exemples. Pour revenir en un mot sur la question du vêtement : l'habit religieux doit toujours exprimer la consécration au Christ ; c'est cela que tous attendent et désirent. Pour le reste, que l'habit soit convenable et réponde aux exigences de l'hygiène. Nous ne pouvions qu'exprimer Notre satisfaction, lorsque, dans le courant de l'année, Nous vîmes que l'une ou l'autre Congrégation avait déjà tiré quelques conséquences pratiques à cet égard. En résumé, dans ces choses qui ne sont pas essentielles, adaptez-vous autant que vous le conseillent la raison et la charité bien ordonnée.

Ceci dit, Nous vous proposons, très chères filles deux exhortations instantes :

(1) *Une affection maternelle* dans la direction de vos Sœurs :

Il est sans doute vrai, comme le prétend la psychologie, que la femme revêtue de l'autorité ne réussit pas aussi facilement que l'homme à doser exactement la sévérité et la bonté, à les équilibrer. Raison de plus pour cultiver vos sentiments maternels. Dites-vous bien que les vœux ont exigé de vos Sœurs, comme de vous-mêmes, un grand sacrifice. Elles ont renoncé à leur famille, au bonheur du mariage et à l'intimité du foyer. Sacrifice de haut prix, d'une importance décisive pour l'apostolat de l'Eglise, mais sacrifice tout

de même. Celles de vos Sœurs, dont l'âme est la plus noble et la plus affinée, ressentent ce détachement de la façon la plus vive. La parole du Christ: "Celui qui, ayant mis la main à la charrue, regarde en arrière, n'est pas apte au royaume de Dieu" trouve ici son application intégrale et, aujourd'hui encore, sans réserve. Mais l'Ordre doit remplacer la famille, autant qu'il se peut, et vous, les Supérieures générales, vous êtes appelées en premier lieu à insuffler à la vie commune des Sœurs la chaleur des affections familiales.

Aussi devez-vous vous-mêmes être maternelles dans votre comportement extérieur, dans vos paroles et vos écrits, même si parfois vous devez vous dominer; soyez-le par dessus tout, dans vos pensées intimes, vos jugements et, autant que possible, votre sensibilité. Demandez, chaque jour, à Marie, Mère de Jésus et notre Mère, qu'Elle vous apprenne à être maternelles.

(2) *La formation de vos Sœurs au travail et à la tâche qui leur incombe.* Ici pas de mesquinerie, mais soyez larges de vues. Qu'il s'agisse d'éducation, de pédagogie, de soin des malades, d'activités artistiques ou autres, la Sœur doit avoir ce sentiment: la Supérieure me rend possible une formation qui me met sur un pied d'égalité avec mes collègues dans le monde. Donnez-leur aussi la possibilité et les moyens de tenir à jour leurs connaissances professionnelles. Cela aussi, Nous l'avons développé l'année passée. Nous le répétons afin de souligner l'importance de cette exigence pour la paix intime et l'activité de vos Sœurs.

Vous venez, très chères filles, de toutes les parties du monde, de près et de loin. Dites à vos Sœurs que Nous les remercions pour leur prière dont Nous avons tant besoin; pour leur bon exemple qui aide puissamment à confirmer tant de catholiques dans leur foi et à conduire vers l'Eglise tant de ceux qui ne lui appartiennent pas; pour leur travail au service de la jeunesse, des malades et des pauvres, dans les missions, sous beaucoup d'autres formes qui toutes sont précieuses pour la croissance et l'épanouissement du règne de Jésus-Christ sur les âmes. Dites à vos Sœurs que Nous leur accordons toute Notre affection; que leurs soucis sont Nos soucis, leurs joies, Nos joies; que, par dessus tout, Nous leur souhaitons la double force du courage et de la patience dans l'œuvre de leur propre perfection et pour l'apostolat que leur divin Maître et Epoux leur a assigné.

En signe de Notre bienveillance paternelle et comme gage de la grâce et de l'amour triomphants du Divin Cœur, Nous vous accordons, très chères filles, à vous, à vos Sœurs et à vos œuvres, Notre Bénédiction Apostolique.

BOOK REVIEWS

Addresses and Sermons. By Most Rev. A. G. Gicognani. Pp. xiii + 482.

(St Anthony Guild Press, Paterson, New Jersey. \$3.50.)

Sermons for the Eucharistic Devotions. By Rev. J. B. Pastorak. Pp. vi + 511. (Herder, 33 Queen Square, London. 56s.)

As Apostolic Delegate to the United States the author of *Sermons and Addresses* has had an unequalled opportunity of speaking on behalf of the Church in America on numerous occasions such as Episcopal Consecrations, Conventions, Conferences, Civic Receptions, Centenaries, Anniversaries and Dedication ceremonies. The present volume is the second collection of addresses by His Excellency, and like its predecessor it presents the Catholic point of view concerning a very wide variety of social questions. A remarkable tribute to the author's versatility is that, in spite of his having spoken at numerous gatherings of a similar nature, he never repeats himself.

In the same manner as the book spoken of above, Father Pastorak's volume of sermons of the Blessed Sacrament follows a previous collection on the same theme; and he, like the preceding author, displays an easy originality of mind which enables him to express a multitude of ideas about the Holy Eucharist in language that betrays no staleness of treatment. In the present volume he gives his brother priests thirty sermons, each with a useful outline as an aid to memorizing the matter of the discourse. Any priest who is obliged to speak frequently upon the Blessed Sacrament, at his Holy Hour or Guild Service, will find in Father Pastorak's book valuable help in the preparation of sermons.

She Takes the Veil. By Sister M. Laurence, O.P. Pp. x + 46. (Blackfriars Publications, London. 2s. 6d.)

REAL or imaginary, this interchange of letters between the author and "Doreen" is transparently sincere in trying to convey to the reader some understanding of the sublime simplicity of religious vocation. The mystery surrounding vocation remains, for those who are given this special grace and for those who are not; but nevertheless some explanation of what vocation entails is to be had by all. Such explanation is set down here. By the time the correspondence comes to an end "Doreen" is happily settled down in her novitiate, as the reader hoped and expected when the letters began.

The sly-looking little nun on the cover of the booklet gives one the impression that she has "taken the veil" whilst nobody was

about, so uncomfortable an appearance does it give her. This, and our disagreement with: "it is not the devotees who persevere"—because they often do—is all there is to say in anything but full praise of an extremely useful little work. May it nurture many a vocation to the religious life, and especially among the daughters of St Dominic.

The Eternal Purpose. By M. Philipon, O.P. Pp. xi + 112. (Newman Press, Westminster, Maryland. \$2.25.)

CONDITIONS in Marseilles, the city of extremes, moved Père Philipon to set before his lay audiences some guiding principles to aid them in their search for the meaning of life; they, like himself, being appalled at the decline of religion and the returning tide of materialism. Man's present-day misery is in sharp contrast with the grandeur of God's plan for him: and since this divine plan is the only one in accord with man's nature, he must learn to follow it—thus fulfilling God's eternal purpose for him—or perish. This book has been produced for "those minds which are sincerely looking for the truth". It would be an immeasurable boon for minds that have never grasped the idea that truth is worth seeking for.

With quiet skill, yet in simple words (the translation is by the Rev. J. A. Otto), the author demonstrates man's innate personal dignity, touching upon the doctrine of the Mystical Body in the soul's approach to God. Step by step we are led through faith and love to the necessarily active life of the true Christian in which sorrow, suffering and finally death itself bring us to the glorious conclusion that in the end "to live is to live on" in the life that is everlasting. Very ably has the author fulfilled his task of pointing out the folly of striving after money and the pleasures of life rather than seeking the true destiny of human existence.

The Glory of Mary. Pp. 67. (Clonmore & Reynolds, Dublin. Burns Oates. 3s. 6d.)

Eucharistic Reparation. By Line de Thioles. Pp. 58. (Clonmore & Reynolds. Burns Oates. 3s.)

HERE are two booklets, each with an appropriate picture-cover, of a new series in foolscap octavo as the most convenient size for pocket or handbag. *The Glory of Mary* is a collection of short essays by various authors, ancient and modern, dealing with Our Lady's Assumption, a subject upon which there is not yet an extensive literature in English. At the time the dogma was defined it was said that many non-Catholics—by no means unfriendly to the Church—

were greatly troubled in mind by the Pope's action. One of the chief aims of this little work is to aid such people in gaining a truer understanding of the doctrine as defined.

Eucharistic Reparation is the Life of the Venerable Marie-Thérèse du Cœur de Jésus, foundress of the Congregation of Adoration Réparatrice, an Institute whose two convents in England are at Chelsea and Liverpool. Born in the year 1809, Théodolinde Dubouché was almost forty years old before she assembled her first Sisters around her, and her death came fourteen years later: but short though the time seems for founding and consolidating a Religious Institute, it proved amply sufficient. Adoration Réparatrice was the first Congregation to undertake Perpetual Adoration of the Blessed Sacrament exposed. The way in which the Institute has spread is proof of its being a divine work. The Cause for Beatification of the holy foundress is in the hands of the Congregation of Rites.

Les Béatitudes. By Mgr Chevrot. Pp. 192. (Desclée de Brouwer, Bruges. 55 fr.)

DURING the winter of 1951-52 Mgr Chevrot gave thirty addresses from Radio-Luxembourg, all of them devoted to explaining the teaching of Christ contained in the Beatitudes. These Broadcasts are now published, in response to a popular demand from the thousands of listeners who followed them week by week. Their language is the clear and logical French that one would expect from a preacher whose audience included the unlettered as well as the educated.

As Mgr Chevrot deals with his subject he frequently pauses to emphasise its many aspects. The Third Beatitude may be given as an example of his treatment. Here he speaks at length not only of mourning itself, but also of the Christian joy that should underlie it, and of the divine consolation that is its true blessedness. In the author's hands the Beatitudes are not merely texts for sermons, but are rather the opening sentences of doctrinal explanations that bring out the richness of Christ's teaching contained in the Sermon on the Mount.

The Book of the Saviour. Assembled by F. J. Sheed. Pp. xi + 337. (Sheed & Ward. 18s.)

WORTHY companion to *The Mary Book* (a similar collection, but of references to our Lady) is this compilation of prose writings and poems having our Lord for their subject. The authors—there are more than forty—are almost entirely our present contemporaries, and included among them are the foremost Catholic writers who

have been true champions of the Faith. Not that this gives the book an air of modernity. The timelessness of Catholicity is conveyed to the reader chiefly by the Gospel extracts, the reproductions of Old Masters and the poetry of the Middle Ages.

Mr Sheed divides his selections into four large groupings corresponding with the four chief periods of the Saviour's life. Each set of extracts is preceded by a narrative to give a general idea of what is to come, and then one after another the various authors step forward and tell us of the rich thoughts that have come to them when considering the life and ministry of Christ. Only someone with a gift of what we may call selective genius could have accomplished the difficult task which confronted the editor of this work. It puts Catholics in further debt to Mr Sheed, who has long stood in the forefront of those who defend and explain our holy religion.

These are Your Sons. By Timothy J. Mulvey. Pp. ix + 278. (McGraw-Hill Book Company, London. \$3.75.)

WAR inevitably has its horrors, since it inflicts more pain and suffering in the mass upon mankind than does any other human disaster; but it is not wholly evil. If it brings out the worst in some men, it calls forth the best in others; the noble warrior is no merely legendary figure. Father Mulvey, a Korean chaplain with the American troops, has an eye for heroes. When they would be missed by other men he "spots" them at once in the most unexpected places; and in *These are Your Sons* he tells of their fine deeds for the consolation of their families and friends.

There is no monopoly in heroism, which is likely to display itself in any part of the fighting front. Nobody, for instance, would have prophesied that the commonplace little Herbie Littleton would suddenly prove his valour by throwing himself on a grenade to save his comrades. Like him in his unlooked-for greatness was Gabriel, Chaplain's boy to Tony Collier, a young priest who died like a martyr without a trace of bitterness for his murderers. In giving us these true tales of modern heroes Father Mulvey bears witness to the comforting truth that the age of romance and chivalry is still with us, and that in the midst of modern warfare we do not look in vain for the fine flowering of heroic virtue.

Life Begins with Love. By E. Boyd Barrett. Pp. ix + 114. (Bruce Publishing Co., Milwaukee. \$2.50.)

ALMOST immediately following his reconciliation with the Church, Dr Boyd Barrett found a very wide publicity in *Shepherds in the Mist.*

Many people read the book but refrained from speaking about it; they felt as though they had overheard someone making a heart-breaking Act of Contrition. This sympathy for the author has caused him to express his gratitude in a book about charity. In simple language and with many a homely illustration the fruits of love are described.

Much may be learned from what is here said of the thoughtfulness and tolerance that follow in the wake of Christian Charity, a virtue which some erroneously look upon as special and proper to only chosen souls. As the author proceeds with his theme, it becomes clear that not only does the true Christian life begin with love, but it continues and closes with the same virtue. As St Paul taught long ago, no supposedly Christian life can be truly such unless it is inspired throughout by charity.

In Charity Unfeigned. By William P. Furlan. Pp. x + 270. (St Anthony Guild Press, Paterson, New Jersey. \$3.50.)

THIS is the life-story of Francis Xavier Pierz, a missionary priest whose work among the American Indians has been the subject of many books, but whose complete biography has not appeared until now. An idea may be gained of the care and industry of the author from his giving in an appendix no fewer than ten pages of bibliographical sources which have aided him in producing his work. Its accuracy will be conceded by all.

The land around the Great Lakes, home of the North American Indians, was the scene of the apostolic labours of Father Pierz. Frequently he found the Indians most eager to accept the truths of Christianity, but no less frequently the greatest obstacle to his work was the corrupting and degrading influence of the white traders, who dealt not in money but in drink. On arriving among the Chippeaws Father Pierz was surprised to see the women noseless, as he thought; and he soon discovered the cause. When the European traders came to the area and gave spirits in exchange for skins, the Indians indulged in frightful drinking orgies during which the women, under the influence of the "fire-water", would fight like wild beasts, biting off each other's noses.

Father Pierz ended his life where it had begun, in the Austrian city of Kamnik. During the middle years of the nineteenth century he had played a great part in the evangelizing of America, but with advancing age he had by degrees to relinquish his work. In 1873 his home Bishop sent a special messenger to bring back the old man that he might end his days among his own people. Seven years later

he died at the age of ninety-five, thinking to the end of his beloved Indians and of his missionary life in the American forests.

The Conquest of Life. Edited by John O'Brien, Ph.D. Pp. xlili + 212. (St Anthony Guild Press, Paterson, New Jersey. \$2.50.)

JOHN W. CAVANAUGH, who died in the year 1935—he was in his sixty-fifth year—was a well-known Holy Cross Father and a President of Notre Dame University. He was equally successful as teacher and preacher, and was one of the most popular public speakers of his day. *The Conquest of Life* is a collection of his addresses, chiefly those given at the University on various important occasions.

The biographical sketch forming an introduction to the volume shows us a true “man of God”; and his sermons and conferences demonstrate his power to convey godliness to others and especially to young men. In the long list of illustrious names that make the history of Notre Dame, that of Father Cavanaugh is conspicuous for ability and priestly worth. He was largely responsible for the fine Catholic tone of this great University whose alumni now number close upon two thousand.

L. T. H.

The Stranger. By Malachy Gerard Carroll. Pp. 146. (Mercier Press, Cork. 12s. 6d.)

In this novel a priest, wrongly imprisoned for theft, is earning his living as a miller in a small Irish town, and incidentally is very popular amongst the people who are unaware of his priestly character until the close of the story. The situation raises a little canonical problem which may be solved by supposing that, incurring *infamia iuris* from canon 2354, §2, he has merited deposition. This treatment is a little severe; for a case of the kind if it occurred in real life, even if a priest were justly imprisoned, would be met adequately by his repentance and reformation, a period of retirement, and excardination into a diocese where his history is not known. However, the story is the thing, and we leave the reader to discover for himself how this priest came to be falsely imprisoned, though most clerical readers would suspect the cause from the outset. The book is stylishly written, abounding in striking descriptions of Irish life in a small town, and the writer is very much at home in this setting. He is less familiar, perhaps, with the details of English clerical life. It is unlikely that an English bishop, no matter how paternal and affluent he might be, would book a room in one of the largest hotels in Brighton for one of his priests in need of a good rest; but it is not for

us to complain if Mr Carroll, through the medium of his novel, is putting ideas into the bishops' heads.

The Sociology of the Parish. Edited by C. J. Nuesse and T. J. Harte.
Pp. 354. (Bruce Publishing Company. \$4.50.)

THIS is a collection of essays by various writers, with a preface by the Archbishop of Chicago, dealing with the character and structure of a parish community, in which the more terrestrial or material aspect predominates. Describing chiefly the United States, it may be thought to have little to interest parish priests elsewhere, notwithstanding the three appendices on Canada, Germany and Poland. This would be a mistaken conclusion, and many of its chapters offer valuable reflections for priests in this country, as well as some warnings. The chapter, for example, by Fr Macdonald, C.P., about the development of parishes in the United States, gives a very fair and accurate account of the evils attending lay control of parochial property and funds, a condition of affairs which the first bishop of Baltimore, John Carroll, found already in possession and strongly entrenched. The story of his efforts to assert a modicum of episcopal control over these parishes is extremely interesting. Fr Harte's explanation of the racial and national parishes existing in America is also informative about a system which is entirely outside the experience of most English priests. The contributors include well-known authorities, such as Dr Hannan the canonist, and the book is a useful and practical treatment of something which is vital to the well-being of the Church Universal. The parish organization is still the essential unit of this visible body, in much the same way as the family is the natural basis and unit of all social life.

De Institutis Saecularibus. Documenta et Studio. Volumen I. Cura et studio "Commentarium pro Religiosis". Pp. 367. (Via Giulia 131, Rome.)

DR MCREAVY, writing on the newly constituted Secular Institutes in this journal, 1947, XXVIII, p. 153, had good reason to fear that they would cause canonists a headache. Notwithstanding the price to be paid, with their accustomed zeal for getting things ship-shape, canonists have studied the matter closely, especially the writers in the Roman journal *Commentarium pro Religiosis*. This book is a collection of articles which were published therein, re-issued apparently as they first appeared, with all the original misprints, and with little attempt at serious re-arrangement of the material, which often overlaps. The preface informs us that the work is divided into three

sections: (a) *documenta and commentaria*; (b) *studia*; (c) *historia et bibliographia*. But there is no List of Contents based on this division, and we must await the subsequent volumes for an index. In spite of these little defects, scarcely avoidable in a volume of this sort, the book is of outstanding value, firstly because it is the only one of its kind, secondly because it includes certain official documents and formularies which have not before been easily obtainable, and lastly because of the painstaking and competent efforts of all the contributors who have laboured and largely succeeded in making the rough ways plain. Most of the work is written by Frs Larraona and Gutierrez, C.M.F.

The chief problem facing them was to define the status of the new Institutes, whose members are in the "state of perfection" though not "religious", and we read in one place: "Instituta saecularia constituunt statum iuridicum privatum (semi-publicum), non vero canonicum vel publicum in Ecclesia . . . nec per se, ut Religiones, nec per aequiparationem ut Societates sine votis." But it is foreseen that, in course of time, many of them will obtain this public canonical status which is proper to religious, in rather the same way as Congregations of simple vows have gradually attained to a condition of complete equality *qua* religious with the older Orders of solemn vows. A religious canonist may view with some little apprehension the prospect of these new Institutes claiming the status of religious pure and simple, but it seems to us that they should then automatically cease to be Secular Institutes. Within the "state of perfection" there are many mansions: solemn vows, simple vows (both exempt and non-exempt from the local Ordinary's jurisdiction), community life without vows, and finally—in the new Institutes—a state of life, a "state of perfection" in which neither community life nor vows are required. This state may be called, if you like, private or semi-public in its first beginnings, but its adherents will naturally not be content to remain always in this unsatisfactory condition. Experience has shown that the bodies or societies which existed and flourished before they were given the name Secular Institute have not exactly shrunk from publicity, and have rather inclined to the view that they are not only as good as religious in the strict sense of the word but superior to them.

Le Cardinal Mercier Fondateur de Séminaire. Pp. 173. (Louvain, Séminaire Leon XIII. No price given.)

AMONGST the interesting papers and addresses occasioned by the first centenary of Cardinal Mercier's birth, 4 March 1951, and pub-

lished in this well-produced volume, those contributed by Canons Van Steenberghen and Dondayne are of special value. For in estimating the Cardinal's efforts towards perfecting the clergy of his diocese, and incidentally the secular clergy everywhere, the writers had to take account of the discourse of the Holy Father, 8 December 1950, in which certain exaggerated views about the status and spirituality of the diocesan clergy were rejected with no uncertain voice. They were not, indeed, precisely the views of Cardinal Mercier himself, though it cannot be denied that His Eminence was responsible to some extent for launching, in his book *La vie intérieure*, the ideas which were developed by others in an extreme direction. They were ideas which had, and still have, a most potent influence, and those interested in the subject should read these essays which take into account the papal directives and also the impact of the new Secular Institutes on the question. The Cardinal's solution of the problem, as it affected those of his clergy who on the one hand wanted to remain incardinated in the diocese and on the other hand felt called to the state of perfection, was the foundation of an association "Fraternité sacerdotale diocésaine des Amis de Jésus", which appears to be what is now called a Secular Institute, except that it is subject not to the Congregation of Religious but to the Archbishop. It is an Institute *sui generis*, but it received the approval of the Congregation of the Council, notwithstanding the bewilderment felt by canonists at its untraditional character. We doubt, however, whether anything of this kind would exactly reflect the habits and outlook of the English secular clergy, for it would appear to drive a wedge between the priests of a diocese, separating as it were the sheep from the goats. If it is asked who are sheep and who are goats, that is really what the whole discussion is about!

The Nature of Law. By Thomas E. Davitt, S.J. Pp. 274. (B. Herder Book Co. 30s.)

THE author has studied exhaustively the divergent opinions of theologians respecting the primacy of the intellect or that of the will in the concept of a just law. The teaching of those who favour the will, stretching from Henry of Ghent to Francis Suarez, is first carefully examined, and then that of the opposite school from Albert the Great to Bellarmine. The conflicting opinions are weighed and the author's preference goes to the latter. The practical implication of the theory is chiefly in the question of purely penal laws, which are shown to be impossible on Thomistic intellectualist principles. This has not prevented some Thomist writers, with no little inconsistency,

from admitting the notion of penal law. The controversy remains, but the value of Fr Davitt's work lies in the way it has been presented in this book, well documented and indexed, and the result of wide reading and reflection.

Newer Ethical Problems in Medicine and Surgery. By Bernard J. Ficarra, M.D. Pp. 168. (Newman Press. \$3.75.)

Medico-Moral Problems. By Gerald Kelly, S.J. Parts I, II and III.

Each about pp. 45. (Catholic Hospital Association of the United States and Canada. Each part 50 cents.)

PROBLEMS of medical ethics have long occupied the attention of many Catholic writers, medical and theological, in America. The value of Dr Ficarra's book is in its being addressed to the medical profession in general: the Catholic teaching on the various problems discussed is preserved but not obtruded on the reader's notice, and it resembles in this respect one of the earliest books of the kind, Dr Clement's *Droit de l'Enfant à Nature*. Its orthodoxy is guaranteed in a preface contributed by Fr F. J. Connell, C.S.S.R., one of America's leading moral theologians.

Probably the three booklets by Fr Kelly, S.J., will be more acceptable to English readers, both as regards price and contents. These include a number of stock problems, such as the ectopic gestation, about which the theologians have long been in substantial agreement; but we are also given an adequate solution of some more modern questions such as leucotomy and narcotherapy. In numbers of cases the explanation of the issues involved, the citation of Roman decisions, and the references to periodical literature are more thorough than anything we have seen; this is true, for example, of the author's treatment of artificial insemination in Part II. In a few other instances, such as the lawfulness of vasectomy, in view of the Holy Office reply, 4 February 1940, we should like more information.

L.P. RECORDING OF BAYREUTH "PARSIFAL" 1951

Wagner: *Parsifal* (Hans Knappertsbusch and Bayreuth Festival Orchestra: cast includes George London, Arnold van Mill, Ludwig Weber, Wolfgang Windgassen, Hermann Uhde, Martha Mödl), Decca LXT 2651-2656. (Each 12 inch. 39s. 6d.)

APART from an unmistakably ecclesiastical opera such as Hans Pfitzner's *Palestrina*, which includes a session of the Council of

Trent, religious themes are rare in the operatic repertoire: when they occur it is more often than not as the background or setting for all kinds of "goings-on" which no theologian, and least of all a moral theologian, could approve. *Parsifal* is the big exception, retaining throughout a strong religious conception of faith and of the conflict between good and evil which, though based indeed on legendary stories of the Grail, is deeply moving.

The flood of long playing records is gradually covering the whole operatic field, and in some cases there is more than one version of a complete work; for the moment at least this is the only existing recording of *Parsifal*, and we may say at once that it is likely to hold the public favour against all possible rivals for a long time to come. For, in addition to being recorded at Bayreuth, the Mecca of all Wagnerites, at actual "live" as distinct from "studio" performances, which every competent critic in 1951 pronounced the best ever heard, the responsible sound engineers have succeeded in welding together the best portions of each, and in reducing to a minimum the coughs and other maladies which afflict opera goers almost as much as church goers. Though one could, indeed, with an ultra-critical mind, call attention to a distortion here and there, the general effect is magnificent and beyond praise, both as regards individual singers and the orchestral tone.

But the most striking feature, we think, is found in the choral performances of which this opera has a more than usually distinguished share. There is a reality about these portions of choral religious worship in Acts I and III which even the best recordings rarely achieve, an impression that one is actually present in the auditorium instead of merely listening to a revolving disc. This is particularly true of the scene in the Hall of the Castle at the uncovering of the Grail, with its strong contrasts between the virile voices of the knights and the ethereal sopranos of the boys high up in the dome.

No doubt our Ordinaries could quite properly be asked for a dispensation from IV Westminster, Decree xi, 9, and allow their clergy to attend a Covent Garden performance of *Parsifal*. But should they refuse, which is not unlikely, the remedy is in Decca LXT 2651-6. The records will cost more than buying a ticket in the gallery, but on the other hand they will be more entertaining and useful than a programme.

CORRESPONDENCE

THE LEONINE PRAYERS

The Rev. E. J. Green writes:

There is a school of thought which deprecates any uniformity in the recitation of the Leonine Prayers, lest they follow the way of the *Judica*, the *Confiteor*, the Blessing and the Last Gospel, and become yet another accretion to the Mass. The fact remains, however, that they are ordered to be recited on certain occasions, and that when they must be recited they must follow the normal rules for prayers recited publicly; i.e. they must be recited either in Latin, or in a vernacular version approved by the Bishop. The version approved for England and Wales may be found in the *Ritus Servandus*, but during this year I have heard no less than five versions recited by priests of one diocese!

The commonest error is to conclude the first prayers "through Christ our Lord". This was the original form issued by Leo XIII, but Bl. Pius X brought it into line with the general rubrics by inserting the word "same", "through the same Christ our Lord", since Christ has already been mentioned in the body of the prayer; "Mother of God". The error has been perpetuated by the use of prayer cards printed, or copied from those printed, before the amendment.

The threefold invocation to the Sacred Heart is optional, but unless ordered, or at least permitted by the Ordinary, no other prayers or invocations may be added to what is said after Mass, and it is therefore incorrect to conclude with "In the Name, etc."

J. B. O'Connell tells us that these prayers are to be said with the hands joined, unless the celebrant hold the card, arguing from the words of the General Rubric, xii, 6, "omnibus absolutis" that he should not carry the chalice at this time; but in fact the rubric reads "Quibus omnibus absolutis" and follows immediately after the Last Gospel, so priests have been found to argue that the Leonine Prayers are only an incident, which can conveniently take place (kneeling on the altar step as directed) en route to the sacristy after Mass. In any case, if it be desired to emphasise that they are not part of the Mass, it is in order for the server to extinguish the candles during their recitation, though of course if another Mass is to follow immediately this is inconvenient.

PERMISSU SUPERIORUM

THE CLERGY REVIEW



Conflict and Light

Edited by Père Bruno, O.C.D.

10/6 net

"An excellent symposium of contributions from priests and psychiatrists on the central problems of human guilt and its resolution. . . . The contributors are expressing ideas among themselves rather than expounding therapeutic principles to the general public. This does not mean that some of the reading public will not derive considerable benefit from this book; it only means that at this high level of discussion they will not find that their thinking has been done for them."

ALAN KEENAN, O.F.M., in the *Universe*

Guilt

By Caryll Houselander

18/- net

With illustrations

"Miss Houselander does a valuable service in exposing the radical, which is to say the spiritual, failure of so many people in face of the world we know. . . . And the reminder that guilt and suffering in the Christian tradition have a meaning, although it is a meaning hidden in the mystery of iniquity itself, is, simply at the pragmatic level of what can be done to ease so universal a burden, a refreshing change from the limited perspectives of the technicians."

ILLTUD EVANS in *Time and Tide*

On the subject of sin, guilt and suffering, another book which has helped a great many people is

Pardon and Peace

By Alfred Wilson, C.P.

10/6 net

"It is excellent because it contains the substance of all that is relevant in the official books, i.e. the theological skeleton is perfectly firm; yet the author is speaking to the ordinary penitent whose psychology he knows fully from experience both in and out of the confessional."

Month

**SHEED & WARD LTD.
110 - III FLEET ST., LONDON, E.C.4**

Barbe Acarie

WIFE AND MYSTIC

LANCELOT C. SHEPPARD

A contemporary of St. Vincent de Paul, *la belle Acarie* was one of the great Frenchwomen of her period who combined the duties of a devoted wife and mother with a public life of great importance to the Church.

Feb. 20th. Illustrated. 16s.

**Christian Simplicity in
Saint Thérèse**

Edited by MICHAEL DAY, Cong. Orat.

With a Foreword by the

Rt. Rev. Mgr. Vernon Johnson

These essays on "The Place of St. Thérèse of Lisieux in Christian Spirituality" first appeared as articles in *Sicut Parvuli* and will do much, Mgr. Johnson says, "to remove prejudice against St. Thérèse".

Feb. 20th. 9s. 6d.

**The Collected Works of
Abbot Vonier**

Vol. III—THE SOUL & THE SPIRITUAL LIFE

This volume completes a collection of ten of Abbot Vonier's most important books edited by the Benedictines of Buckfast Abbey. It contains *The Human Soul* (1913), *Christianus* (1933) and *The Life of the World to Come* (1926).

Feb. 20th. 25s.

The Two Sovereignties

JOSEPH LECLER, S.J.

This study of the relationship between Church and State is likely to become a standard authority. "Should prove of the greatest practical value to the student of such matters."—*Blackfriars*. 16s.

BURNS OATES

28 Ashley Place, London, S.W.1

THE CLERGY REVIEW

We Saw Her

*Translated and arranged by
B. G. SANDHURST*

With an Introduction by C. C. MARTINDALE, S.J.

This book assembles for the first time in English the eye-witness accounts of those who knelt beside St. Bernadette in the grotto at Lourdes.

From these accounts the reader will get an extraordinarily vivid portrait of her personality and bearing, set against the background of the sleepy little provincial town of the mid-nineteenth century.

Chosen by the Catholic Book Club of America

12s. 6d. net

LONGMANS

LIFE OF THE SPIRIT

A review of especial interest to the Clergy, dealing with matters of prayer, spiritual direction, religious life, and the fundamental problems of Christian living today.

LIFE OF THE SPIRIT is published monthly, price 1s. 6d. (annual subscription 17s. 6d.).

Some contributions during 1952: Religious Chastity by Oswin Magrath, O.P.; The Study of Mystical Theology by John Corson; Distractions by Dominic J. Sire, O.P.; The Unknown God by Victor White, O.P.; The Great Supper by Meister Eckhart; The Modern Apostolate by H. F. Davis; Eucharistic Union by Ralph Velarde; The Religious Vocation by Pope Pius XII; Liturgical Formation by Dom Bede Griffiths; On Reading the Scriptures by Reginald Ginnns, O.P.

A specimen copy will gladly be forwarded on request

BLACKFRIARS PUBLICATIONS
34 Bloomsbury Street, London, W.C.1

THE CLERGY REVIEW

The World's Greatest Bookshop

FOYLES
* FOR BOOKS *

All Catholic Books

All new Books available on day of publication. Secondhand and rare Books on every subject. Stock of over three million volumes.

Subscriptions taken for British, American, and Continental magazines

119-125 CHARING CROSS ROAD, LONDON, W.C.2

Gerrard 5660 (16 lines) ★ Open 9-6 (including Saturdays)

Nearest Station : Tottenham Court Road

WOODCARVING



ALTARS - PULPITS
CHOIR STALLS
STATUES
CRUCIFIXES
CRIBS
STATIONS OF THE CROSS

Please write to us for estimates of any work you desire. Shipments to Great Britain are now possible.

Our work may be seen :

LONDON :
Ealing Priory, Ealing, W.5
St. Mary's Priory, Fulham Rd., S.W.10

MANCHESTER :
St. Bede's College, Alexandra Park
St. John's, High Lane, Chorlton c.
Hardy

St. Mary's, Oswaldtwistle
St. Anne's, Greenacres, Oldham
DOWNSIDE ABBEY:
Stalls and Organ Screen

FERDINAND STUFLESSER

Established 1875 - ORTISEI 19 - (Bolzano) - ITALY

THE CLERGY REVIEW

COMPTON ORGANS

Compton Organs are unsurpassed for beauty of tone and perfection of mechanism. They are built by the finest craftsmen in the most completely equipped factories in the industry from the highest grade materials of every kind.

They are installed in many cathedrals and famous churches.

COMPTON ELECTRONES are the most advanced instruments of their kind available. They provide the complete answer to problems of space and finance. Details on request. Demonstrations by appointment.

THE
JOHN COMPTON ORGAN COMPANY LTD.
MINERVA ROAD, NORTH ACTON, LONDON, N.W.10

TELEPHONE : ELGAR 6666/7/8



The **ART & BOOK** *Shop*

Antique and modern candlesticks

Crucifixes in metal and
in carved and gilded wood

Stations of the Cross

Statues in carved wood
and imitation ivory

Repairs and restorations of all kinds undertaken

28 ASHLEY PLACE, S.W.1 (VIC 1502)
opposite Westminster Cathedral

THE CLERGY REVIEW

A
**Catholic Commentary
on
Holy Scripture**



FOREWORD BY THE
CARDINAL ARCHBISHOP OF WESTMINSTER

A critical new survey of modern
biblical knowledge by forty-three
distinguished Catholic scholars

EDITORIAL COMMITTEE

Dom Bernard Orchard, M.A. (Cantab)
Rev. Edmund Sutcliffe, S.J., M.A. (Oxon)
Rev. Reginald Fuller, D.D., L.S.S.
Dom Ralph Russell, D.D., M.A. (Oxon)

1328 pages

16 pages of maps

four guineas net

PROSPECTUS FROM THE PUBLISHERS

NELSON

3 Henrietta St London WC2

THE CLERGY REVIEW

CHURCH ORGANS

TUNED : RESTORED : REBUILT

New organs built to any specification

ELECTRIC BLOWERS

A staff of 30 of the finest craftsmen in the industry is at your service

N. P. MANDER LTD.

St. Peter's Organ Works, St. Peter's Avenue, London, E.2 BIS 0026

JOHN HARDMAN STUDIOS

ECCLESIASTICAL ARTISTS

43 Newhall Hill
Birmingham, I
Tel. : Central 5434

Rookley, Shenley Hill
Radlett, Hertfordshire
Tel. : Radlett, Herts 6412

PURE ALTAR WINES
"Vinum Missale"

CAREFULLY SELECTED
FULLY CERTIFIED REGULARLY ANALYSED
GUARANTEED RELIABLE
UNEQUALLED IN VALUE

The Sale of "VINUM MISSALE" was authorised by the late Cardinal Archbishop of Westminster and by many other Archbishops and Bishops

E. STAFFORD & CO.
QUEEN ST. CHAMBERS, EXETER

THE CLERGY REVIEW

THE DUBLIN REVIEW

is now published quarterly

Subscription rates: 25/- or \$4 (4 issues) post free

Publishing Office:

28 ASHLEY PLACE, LONDON, S.W.1

SMALL ADVERTISEMENTS

The charge is fourpence per word, per insertion. Minimum charge 5/-, prepaid. Box numbers sixpence extra per insertion

DECORATED GLASS MEMORIAL WINDOWS AND SCREENS, engraved and brilliant cut for brick Churches. The London Sand Blast Decorative Glass Works Ltd., Seager Place, Burdett Road, E.3. ADVANCE 1074-5.

HOME FOR PRIESTS : Convalescent, resident and holiday. Comfortable and pleasantly situated house within two minutes of the sea. Bournemouth and Southampton buses pass the door. FRANCISCAN CONVENT, Maryland, Milford-on-Sea, Hants.

LONDON, NEW COURT HOTEL, 45 Inverness Terrace, Hyde Park, W.2. Every comfort: h. & c. and telephones each room. Good cuisine. Excellent communication. Brompton Oratory 10 mins. Tel.: BAYwater 1453.

ORGAN. Two Manuals and Pedals (Reed), Electric Blower. Suit small church. R. F. STEVENS, LTD., Organ Works, Leighton Place, London, N.W.5.

SUBSCRIPTIONS TO THE CLERGY REVIEW Per Annum, post free: British Commonwealth, 30s. sterling ; United States of America, \$5. Subscriptions may be placed with any established bookseller or newsagent in any part of the world. Publishing Office : 28 Ashley Place, London, S.W.1.

SZERELMEY LIMITED—the name known for nearly 100 years for the restoration and preservation of Churches. Stone, Brick, Timber, etc., are dealt with efficiently and economically. SZERELMEY WORKS, Rotherhithe New Road, London, S.E.16.

THE DUBLIN REVIEW is now published quarterly. Subscription Rates : 25/- or \$4 (4 issues) post free. Publishing office : 28 Ashley Place, London, S.W.1.

S

NS,
and
2.3.

ble
ne-
nt,

ark,
ood
el. :

small
ace,

ree :
ub-
t in
V.I.

the
etc.,
the

tes :
ace,



The HOUSE of VANHEEMS

LIMITED

DIRECTORS : S & M VANHEEMS

*Exclusively Clerical
Outfitters & Furnishers*

For nearly 160 years this
house has been privileged
to supply ecclesiastical robes
and outfits to the Hierarchy
and Catholic Clergy

**6 CAVENDISH SQUARE
LONDON W.1**

*Telephone: LANGham 1500
Telegrams: VANHEEMS, WESDO, LONDON*

Three minutes from Oxford Circus Tube Station

The European Mind

PAUL HAZARD

When this book first appeared in France, twenty years ago, its importance was immediately recognized and its author was soon after elected a member of the French Academy. It deals with the vital period (1680-1715) in the intellectual life of Europe, the general ferment whose result was to dethrone the classical mind in favour of the new romantic mind of the 18th century.

Demy 8vo.

25s.

Early English Christian Poetry

Translated into Alliterative Verse by
PROF. CHARLES KENNEDY

"The translations are about as good as they could be. They are accurate, and Professor Kennedy has recaptured in them almost all the poetic tones and effects of the originals. . . . The uninitiated modern reader will find them a most enjoyable and enlightening introduction to that magnificent devotional poetry in which our Anglo-Saxon ancestors excelled." — *Times Literary Supplement*.

21s.

"A Book of the Year": RUSSIA ABSENT AND PRESENT

Vladimir Weidé

Isaiah Berlin, in the *Sunday Times'* feature "Books of the Year", described this as "a work of the highest quality" and "noble, moving and beautifully written". He said it was "the most balanced, civilized and informative account of Russia's position in the world during the last three centuries".

15s.

HOLLIS & CARTER

